DOCUMENT RESUME

ED 164 177 RC 010 988

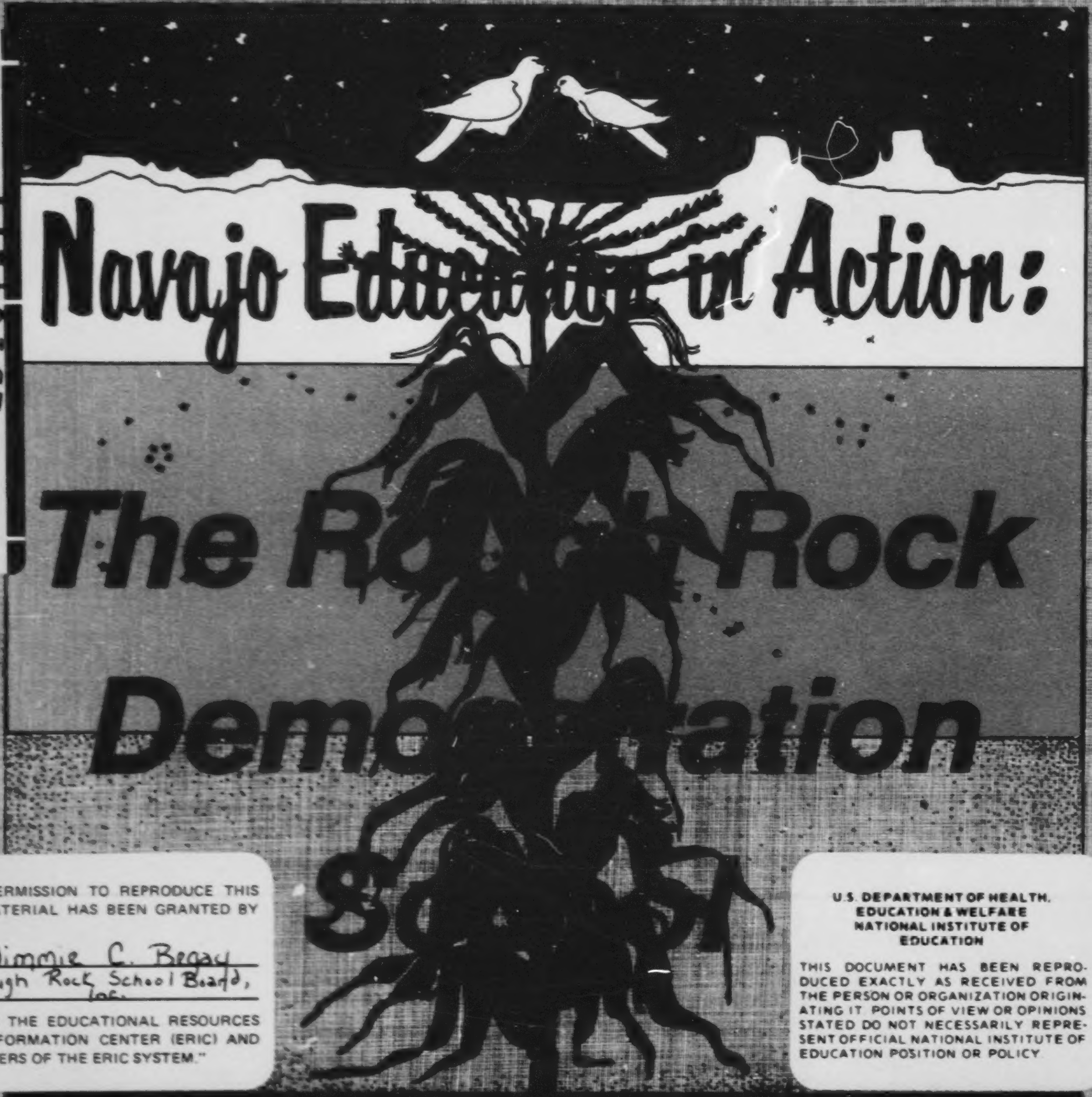
AUTHOR	Roessel, Robert A., Jr.
TITLE	Navajo Education in Action: The Rough Rock Demonstration School.
INSTITUTION	Rough Rock Demonstration School, Chinle, Ariz. Navajo Curriculum Center.
PUB DATE	77
NOTE	158p.
EDRS PRICE	MF-$0.83 HC-$8.69 Plus Postage.
DESCRIPTORS	*American Indians; *Boards of Education; *Community Control; Curriculum; *Educational Administration; Educational Alternatives; Educational Facilities; Educational Philosophy; Educational Planning; Elementary Secondary Education; Federal Programs; Governance; Government School Relationship; Illustrations; Interviews; Leadership; Navajo; *Policy Formation; Political Attitudes; Program Development; United States History
IDENTIFIERS	American Indian Education; Arizona; *Contract Schools; Federal Indian Relationship; Navajo (Tribe); *Rough Rock Demonstration School AZ

ABSTRACT

Designed to serve as a guide, a stimulus, and a path for other schools desiring to control their education and that of their children, this book has two objectives: to tell the Rough Rock story--the origin, growth, and development of the demonstration school, and especially current events in 1976; and to provide a guide to other communities who wish to control the education of their children. The contents are divided into two sections. Section one discusses: an overview or history of Rough Rock Demonstration School; local control, the Rough Rock School Board, PL 93-638, and interviews; and Navajo emphasis, i.e., general observations, Rough Rock clinic, Kitsilee School, etc. Section two includes: (1) general information, personnel, philosophy, enrollment, current finances, and a ten year overview; (2) the three schools--elementary, middle, and community high school; (3) other programs; (4) key areas, focusing on relationships with the Navajo Tribe, Bureau of Indian Affairs, United States Public Health Service, United States Congress, and the Office of Education; and (5) interviews and summary evaluations with the staff and students conclude the book. In conclusion, the document emphasizes a unique concept in community development and local control of Indian education that shows great faith in Indian people and gives them direct control over their education. (RTS)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED164177



Navajo Education in Action:

The Rough Rock Demonstration School

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Jimmie C. Begay
Rough Rock School Board, Inc.
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC) AND USERS OF THE ERIC SYSTEM."

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

RC 010988

by Robert A. Roessel, Jr.

rec 10-11-78

Navajo Education in Action:

The Rough Rock Demonstration School

by Robert A. Roessel, Jr.

Navajo Curriculum Center
Rough Rock Demonstration School
Chinle, Arizona 86503
1977

NAVAJO · CURRICULUM · CENTER

© 1977 School Board, Inc. Rough Rock Arizona
All rights reserved.
Reproduction in any manner without written permission of School Board, Inc., is prohibited except for brief quotations used in connection with reviews for magazines or newspapers.

Manufactured in the United States of America.

FIRST EDITION

Rough Rock School Board, Inc.
Chinle, Arizona 86503

Acknowledgements

The teachers, staff and students at Rough Rock freely gave of their time and thoughts which certainly contributed in an unparalleled way to a proper climate for writing a history of the Rough Rock Demonstration School.

The School Board and other community members also gave completely of themselves so as to further enhance an understanding of Rough Rock.

Mary Lea Palo typed the majority of the manuscript and assisted by her daughter, Isabel, helped the author in many ways.

Ethelou Yazzie, the Director of the School, supported the undertaking with total commitment which rubbed off on other staff people.

Johnson Dennison, the Elementary School Principal, made extra time available so the author could sit and chat and visit informally thereby adding immensely to a fuller picture of the school and community.

Finally, Ben Bennett, who has been with the Demonstration School since its beginning back in 1966, was able to provide insights and perspectives which no one else could. No one has given so unselfishly of himself than has Mr. Bennett.

This book is dedicated with love and admiration to the School Board of the Rough Rock Demonstration School whose continuing leadership and dedication have made Rough Rock what it is today — a beacon in American Education — a throwback to the time when Education belonged to and was controlled by the American people — not the professionals and not the experts.

TABLE OF CONTENTS

SECTION I

A. History of Rough Rock Demonstration School: An Overview 1
- 1. Earliest efforts at Rough Rock education 1
- 2. People who contributed to the origin of the Demonstration School and its forerunner: the Lukachukai Demonstration School 4
- 3. Early days at Rough Rock Demonstration School 7
  - a. An overview of the Rough Rock Demonstration School 7
  - b. Community and school service 14
  - c. Administrative service 17
  - d. Educational innovation 19
  - e. Dormitory living at Rough Rock 21
  - f. Navajo Curriculum Center 23
  - g. Dr. Karl Menninger's reflections on Rough Rock Demonstration School 26

B. Local Control: The Rough Rock School Board 28
- 1. Control of the Rough Rock Demonstration School 28
- 2. Characteristics of the Rough Rock School Board 29
- 3. Personal emphases of school Directors 34
- 4. Two areas of controversy 35
- 5. Tom Reno's study 36
- 6. Examination of School Board decisions 36
- 7. PL 93-638: the Indian Self Determination Act 37
- 8. Interviews with the Rough Rock School Board 39

C. Navajo Emphasis 49
- 1. School Board support for Navajo studies 49
- 2. Classroom programs in Navajo studies 51
- 3. Navajo Mental Health Project 53
- 4. Navajo Curriculum Center 56
- 5. Navajo culture and Language Center 57
- 6. Arts and crafts 58
- 7. Traditional counseling 89

D. Rough Rock School and the Community 60
- 1. General observations 60
- 2. Rough Rock Clinic 62
- 3. Kitsilee School 67
- 4. Parent Aides and Teacher Aides 69
- 5. Pre-school and Child Care Center 70

TABLE OF CONTENTS

SECTION II

A. General Information 71

1. Philosophy of education at Rough Rock Demonstration School 71
2. Personnel, enrollment and growth of school information 74
3. Current finances (1976) 75
4. Ten year overview of Rough Rock Demonstration School 76
5. Comparative costs 80

B. The Three Schools 82

1. Basic information with regard to the three schools 82
2. Elementary School Report 83
3. Middle School Report 90
4. Community High School Report 94
5. Community High School Course Offerings 1976-77 99

C. Other Programs 103

1. Title I 103
2. Follow Through 104
3. Title IV 105
4. English as a Second Language 105
    a. Report by Kathy Moyes—ESL Program for the Lower Elementary Phase 106
    b. Report by Susan Wallace—ESL Program for the Upper Elementary Phase 108
5. Legal and CPA services 110

D. Key Areas 112

1. Relationships with the Navajo Tribe 112
2. Relationships with the Bureau of Indian Affairs 117
3. Relationships with the United States Public Health Service 122
4. Relationships with the United States Congress 124
5. Relationships with the Office of Education and other Federal Organizations 125
6. Physical facilities 126
7. Financial management and accountability 127

E. Interview Summaries 129

1. Interviews with Rough Rock staff 129
    a. General comments 129
    b. Comments on Navajo culture and language 132
    c. Comments on local control 131
2. Interviews with Rough Rock students 134

TABLE OF CONTENTS

F. Other Areas **136**
  1. Public relations 136
  2. Dormitory life 136

G. Leadership **138**
  1. Dillon Platero 138
  2. Ethelou Yazzie 139

H. Evaluations **141**

SECTION III

Conclusion **146**

Introduction

This book has been written at the request of the Rough Rock Demonstration School Board. They felt that their school was of such importance that it was necessary to write a history of that school—not so much to tell the people of Rough Rock what has happened, but rather to serve as a guide, a stimulus, a path for other schools desiring to control their education and that of their children.

A little over a year after the Rough Rock School began, an excellent report was written by Broderick Johnson. This book was published in 1968 and entitled *Navaho Education at Rough Rock.*[1]

Johnson's book primarily deals with the first year in the life of the Rough Rock School and contains without doubt the most complete picture of that period. An important addition to the book is outstanding photographs which bring the reader right inside Rough Rock.

Another valuable detailed discussion of the early years at Rough Rock is to be found in George Castile's master thesis entitled *The Community School at Rough Rock.*[2] His focus is upon the School Board, the community, and the process of directed change.

An even more valuable contribution to the literature on Rough Rock is Tom Reno's Doctoral Dissertation: *A Study of the Knowledge and Attitudes of Navaho Indians in Two Communities Toward Navaho Reservation Schools.*[3] This unpublished document uses statistical procedures to show that the Rough Rock community is significantly more knowledgeable and more involved in their school than is the Navajo community at Lukachukai.

In May of 1968 the entire *Journal of American Indian Education* was devoted to a discussion of the various programs at Rough Rock.[4] The contents of this issue of the Journal are continued in a later chapter.

Other significant discussions of Rough Rock Demonstration School are found in such articles as:

Paul Conklin's "Good Day at Rough Rock";[5] Estelle Fuchs' "Learning to be Navaho-American: Innovation at Rough Rock Demonstration School";[6] Roul Tunley's "Smooth Path at Rough Rock";[7] and more recently, Karen Joseph Shender's "Bilingual Ed—How UnAmerican Can You Get?"[8]

This book has at least two objectives: 1) to tell the Rough Rock story, the origin, the growth and development of the Demonstration School and especially what it is doing in 1976, and 2) to provide a guide to other communities who wish to control the education of their children.

In a very real way the history of the Rough Rock Demonstration School is a story of people, particularly the School Board, who were told many times they did not possess the experience or the education to run a school system. Yet these Navajo people remained firm in their faith in the American principles of democracy in which each person, regardless of educational or financial level is important and has a responsibility in helping make his community and his nation a better place to live.

Perhaps the "forward" to the book *Navaho Education at Rough Rock* bears repeating again because it tells well why Rough Rock was (is) important.[9]

"The importance and true significance of the Rough Rock Demonstration School never can be conveyed in a single book, or, for that matter, in many books. However, this volume deals with the heart of the school.

"That heart lies not in the school's TESL program (teaching English as a second language) nor in its music or speech therapy work nor even in the additional money that has been made available to it. The heart lies in the involvement of Indian parents and the leadership of the all-Navaho school board. That is the most significant area in which the demonstration school is pioneering. Certainly, extra funds have had a considerable impact on pupil achievement, student attitudes and community participation, but the kind of leadership which the school board has displayed and which this book documents is the type which can be acquired only through a change in attitude and not merely through increased funds.

"With more than 12,000 visitors to Rough Rock (coming from 42 states and eight foreign countries) during its first year and a half of operation, and with visits by representatives of 86 Indian Tribes, the demonstration school has done that which demonstration projects ought to do—it has become a visible and successful program which embarked on a variety of significant adventures that, in turn, attracted the attention of many thousands of persons.

"This book deals with a unique adventure in community development and local control in Indian education . . . . In essence this school is showing faith in Indian people and is directed to giving education back to the Indians.

"The history of American education is filled with certain concepts which long have been denied American Indians. American education has had as its cornerstone and foundation the local community and the involvement of the people served by the school itself. However, Indian education has been characterized by control by outsiders who in their positions of authority and expertise made the decisions and directed the way.

"The greatness of this nation lies not in faith in experts but, rather, in the faith that it places in the common man. In this way, and in this manner, Rough Rock is in keeping with the highest principles and the highest ideals for which this nation stands. Through the involvement of people with little, if any, education, and through the leadership of these same people, the Rough Rock Demonstration School has excited the imagination of the nation and has commanded the respect of even the 'doubting Thomases'.

"This book deals with that story—the story of people in an isolated community at Rough Rock who perhaps have little or no inkling of the turmoil and the change they are producing in Indian education. What this book contains is true. Whether it will be true for long, or true for other Indians, perhaps in a very real way depends on each and every reader.

"Indifference is the major foe of the American Indian today, as it has been in the past, and, if this book can contribute to a broader understanding and increased respect on the part of other Americans toward the first Americans, then it will not have been written in vain."

1. Broderick Johnson, *Navaho Education at Rough Rock*, Rough Rock Demonstration School, 1968.
2. George Pierre Castile, *The Community School at Rough Rock*, M.A. thesis submitted to University of Arizona, Department of Anthropology, Tucson, 1968, (Unpublished)
3. Thomas R. Reno, *A Study of the Knowledge and Attitudes of Navaho Indians in Two Communities Toward Navaho Reservation Schools*, Ph.D. Dissertation submitted to Michigan State University, East Lansing, 1971, (Unpublished).
4. *Journal of American Indian Education*, 7:1-43, May, 1968.
5. Paul Conklin, "Good Day at Rough Rock Demonstration School," *American Education*, 3:4-9, February, 1967.
6. Estelle Fuchs, "Learning to be Navaho-American: Innovation at Rough Rock Demonstration School," *Saturday Review*, 50:82-84, September 16, 1967.
7. Roul Tunley, "Smooth Path at Rough Rock," *American Education*, 7:15-20, March, 1971.
8. Karen Joseph Shender, "Bilingual Ed—How UnAmerican Can You Get?," *Learning*, October, 1976.
9. Johnson, *op. cit.* p. pp. 7-8. "Foreword" by Robert A. Roessel Jr.

Thomas James, Rough Rock School Board member, pointing to cliff behind the school from which "Rough Rock" gets its name. There is a spring in the cave-like depression. Fall 1976.

Photo by Bob Roessel

SECTION ONE

HISTORY OF THE ROUGH ROCK DEMONSTRATION SCHOOL

Earliest Efforts at Rough Rock Education

In a sense the origin of the Rough Rock Demonstration School goes back to a Navajo sweat house located in a steep canyon at the base of Black Mountain. There a group of Navajo men, while taking sweat baths, planned that some day there would be a school. The remains of that sweat house still remain as a reminder of the vision this group of Navajo men displayed over 40 years ago. Among these men were Kiyaani, Rough Rock Chapter President; Haasteen To'hnil, Chapter Vice-President; and John Foley Sr., Chapter Secretary.

It was the hope of these and other men that some day there would be a school at Rough Rock to educate the children from the community. The appointment of John Collier as Commissioner of Indian Affairs and Willard Beatty as head of BIA Education, set the stage for those dreams to come

11

true. In 1935, under the Civilian Conservation Corps (C C C), local Navajo men were hired to build a school at Rough Rock but first a road had to be built up the side of Black Mountain so the timbers (vegas) for the school roof could be hauled down.

Todecheeny Yellowhair, John Willie, Etsitty Begay, Charlie Wagoneer, John Claw, John Honnie, Walter Jones and others worked on the road up the mountain. Each log had to be transported down the mountainside using a team of horses and a wagon which was owned by Etsitty Begay.

Two of the present day School Board members worked on the school construction—Teddy McCurtain and John Caboni. A third, Thomas James, was one of the school's first employees working as maintenance man back in the mid-1930's. Navajo stone masons employed included: Todecheeny Yellowhair, Cato Jumbo, Grey Eyes and John Honnie.

While the timbers used in the old BIA Boarding School came from the top of Black Mountain, the rocks used in the construction came from nearby. Actually, the school was made of stone masonry with pine logs as vegas to support the roof.

The construction of the road up the mountain, which still is in use only widened and improved, took two months. Upon its completion, construction of the school itself began. Classes began in the first school at Rough Rock in 1935.

Wade Hadley, Rough Rock School Board President, remembered an incident which took place the first year of operation of the old BIA school. He was home for Christmas and was asked to read Christmas stories to the school children.

The first teacher was Chabah Watson, who remained at Rough Rock through the first year of the Demonstration School. She and her husband, Joe, were monumental figures in Navajo education and served their people unselfishly for over thirty years. Shortly after the beginning of the school in 1935 there were three employees: Chabah Watson, who was the principal-teacher; a second teacher who was Anglo; and Thomas James, who was the maintenance man and substitute teacher.

During the early years of the school it was operated as a day school, but in times of bad weather children slept on sheep skins on the floor of the two classrooms.

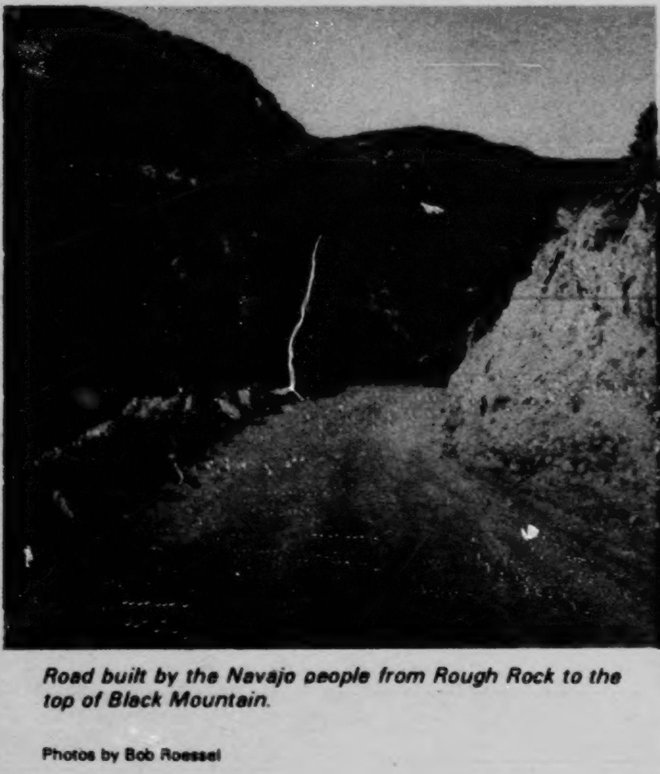
The 1976 Rough Rock Demonstration School Board felt very strongly that credit must be given those Navajo, some of whom are mentioned above, who forty and more years ago made the effort that led to the establishment of the first school at Rough Rock.

School Board member Yellowhair Begay stated: "It is important that we remember the old. Those who went before us and made what we have today possible. It's not right nor true to say education at Rough Rock began with the Demonstration School. Today's school has its roots in the past and we should never forget this."[1]

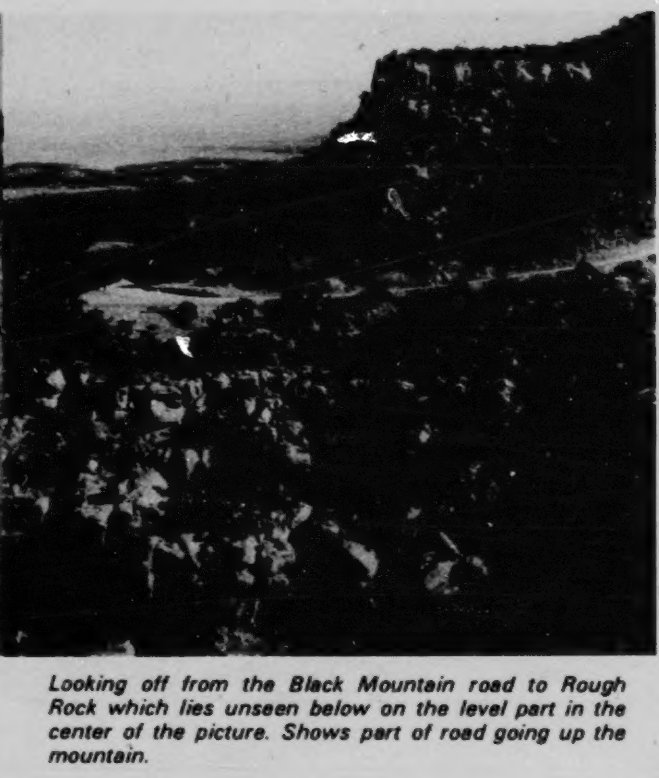
Thomas James pointing to remains of old sweat house and rocks used in heating where many years ago certain Navajo elders discussed education and having a school in their community.

Photo by Bob Roessel

View shows a part of Black Mountain with the Valley lying off to the right. This picture was taken from the road from Rough Rock up on top of Black Mountain looking to the north. This is the road discussed in the book.



Road built by the Navajo people from Rough Rock to the top of Black Mountain.



Looking off from the Black Mountain road to Rough Rock which lies unseen below on the level part in the center of the picture. Shows part of road going up the mountain.

Photos by Bob Roessel

13

Robert A. Roessel Jr., Director Rough Rock Demonstration School; William Benham, Navajo Area BIA School Superintendent; Dillon Platero, Deputy Director Rough Rock Demonstration School—later Director and Charles Zellers, Head of Education for the BIA in Washington D.C. discussing Rough Rock in 1968.

Photo by RRDS Staff

People Who Contributed to the Origin of the Demonstration School and It's Forerunner: The Lukachukai Demonstration School

In any careful discussion of the origin of Rough Rock Demonstration School, three names command attention. It was these three individuals who were responsible in the formative days of the Office of Economic Opportunity for the vision and pursuit of Indian needs. Two of these individuals had direct operational responsibility for community action programs which were based on maximum feasible involvement of the poor. This was back in that period, the mid-1960's, when hope surged in the minds of many in terms of an all-out war on poverty. At this time the best minds in the nation were engaged in a massive effort to attack the gross inequalities which were evident with regard to the poor people of every race and religion. Certain people felt that in this land of opportunity it was indeed possible for all Americans to enjoy at least a minimum level of health, education, employment and so forth.

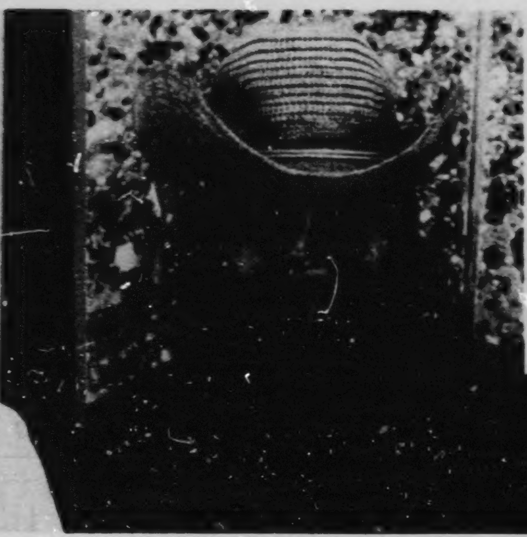
Richard Boone was the figure who gave birth and life to the Community Action Program of the Office of Economic Opportunity. His vision and drive resulted in a series of programs which, if they had been allowed to continue, could have indeed brought improved living to millions upon millions of disadvantaged Americans.

His friend and cohort was Sandy Kravitz, who ended up being responsible for Demonstration and Research projects under Community Action. It was Sandy who wanted to support demonstrations in Indian education. He had visited Round Rock on the Navajo Reservation in 1963 and again in 1965 and saw for himself the educational needs of the Navajo people.

Kravitz made it possible for OEO funds to come to the first effort on the Navajo Reservation for a demonstration school. This was the Lukachukai Demonstration School which was in existence in 1965-1966. Under the leadership of an exceptional person, Tom Reno, a former Peace Corps-

Ned Hathathli—Secretary of DINE and a strong friend of Rough Rock. Ned was killed in a hunting accident in 1973.

Photos by RRDS Staff



Guy Gorman—Treasurer of DINE, and also Navajo Tribal Councilman for Chinle. Mr. Gorman served on the Education Committee of the Navajo Tribal Council.

Allen D. Yazzie—President of DINE the legal entity that received the funds for Rough Rock during the first 4 years. Allen also was Chairman of the Education Committee of the Navajo Tribal Council. He was killed in a car accident in 1971.

man, this attempt at Navajo involvement and control broke the ice and paved the way for the Rough Rock Demonstration School. The major contributions of the Lukachukai experiment were in the area of identifying what organizational structure would not succeed and what was necessary if there was to be successful Navajo control over Navajo education.

The Lukachukai effort was based on the two-headed horse principle. The BIA would continue to fund and control the educational and classroom aspects of the Lukachukai Boarding School—which was one of the BIA schools within the Chinle Agency.

OEO would provide additional funds for those innovative programs which were community oriented. These funds would be under the control of OEO through Tom Reno, the Director of Lukachukai Demonstration School. However, the BIA funds remained under the control of the BIA through the Principal of the Lukachukai School, Jean Coombs.

This organizational nightmare proved impractical and hence, in spite of the interest of the Lukachukai community and the astute leadership and efforts of Tom Reno, the program did not produce the successful demonstrations in Navajo control that were expected.

Because of this pioneering effort, all parties, the BIA (Graham Holmes, BIA Area Director and Buck Benham, Assistant Area Director for Education), the Navajo Tribe (Allen Yazzie, Chairman of the Education Committee of the Navajo Tribal Council), and OEO (Sandy Kravitz in charge of Demonstration and Research for Community Action Programs), agreed to make another attempt based on the lessons learned from Lukachukai. It isn't possible to overemphasize the positive impact the Lukachukai experiment had on the later success at Rough Rock.

The third person from OEO who contributed so significantly not only to Rough Rock but to all Navajo and Indian based programs was the head of OEO himself, Sargent Shriver.

This charismatic and controversial person visited Round Rock and other portions of the Navajo reservation in 1965 while head of OEO. During that trip he met with Navajo medicine men and leaders; he saw the situation and the needs. The direct result of his visit to the Navajo reservation and several other Southwestern reservations was a commitment on the part of OEO to design special programs under a special organizational arrangement (direct funding) to tackle problems faced by America's first citizens—the Indians.

Bureaucracies move in certain directions and at certain speeds. The direction and rate of speed can be greatly influenced by individuals who have seen with their own eyes and heard with their own ears the needs of people.

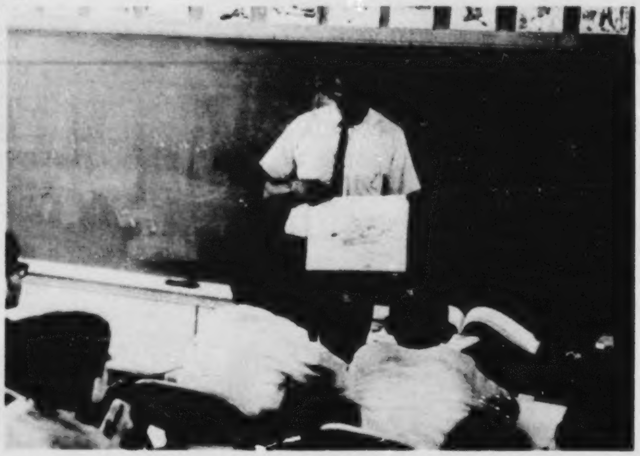
A final person needs to be mentioned in terms of those individuals in high places who had a profound effect on Rough Rock. Actually, this person didn't have as much of an effect on Rough Rock as he did on Indian Education in general. But no one commanded the hope of Indian people as did this individual. Robert F. Kennedy became Chairman of the Senate Sub-committee on Indian Education and his interest and concern spotlighted the gross abuses and needs for improved educational opportunities for all American Indians.

The Hearings he conducted in 1967 remain the most visible proof of unmet needs in Indian Education.[2]

Four different times Robert Kennedy was scheduled to visit Rough Rock while Chairman of the Indian Education Subcommittee. Senator Kennedy felt the school offered more hope for Indian Education than any other. The minutes of the School Board reflect these various plans.[3] The final schedule called for his coming to Rough Rock immediately after the California primary in 1967. A trip he never made.

Volunteers from Webster Groves, Missouri and Community residents building a traditional Forked Stick hogan on the campus, the school—1968.

Rebecca Dotson teaching a group of children at Rough Rock in 1970.



Robert Norris teaching Navajo stories in 1968, Robert later received his Doctorate in education.

Photos by RRDS Staff.

Early Days at Rough Rock Demonstration School

In presenting a report on the present Demonstration School in terms of its initial programs and dreams, the May 1968 issue of the *Journal of American Indian Education* is presented almost in its entirety. In that periodical there are included the following reports: "An Overview of the Rough Rock Demonstration School", "Community and School Service", "Administrative Service", "Educational Innovation", "Dormitory Living at Rough Rock", "Navajo Curriculum Center" and "Reflections on the Rough Rock Demonstration School."[4]

Students from Rough Rock on a field trip to neighboring Canyon de Chelly National Monument where they are looking at White House ruins—a very sacred place in Navajo Stories.

Dillon Platero, Director Rough Rock Demonstration School 1968-1973 and Lewis Bruce Commissioner of Indian Affairs, Bureau of Indian Affairs at Rough Rock-1971.

Photos by RRDS Staff

An Overview of the Rough Rock Demonstration School[5]

In the early 1960's, Allen D. Yazzie, Chairman of the Navajo Tribal Education Committee, and other Navajo leaders discussed the unique needs of Indian education. They felt the schools then educating Indian boys and girls neglected several important areas. Among these areas were meaningful local school boards, cultural identification, community education and community development, native language learning, home visits, and guidance and counseling.

In 1964, when the Economic Opportunity Act was passed providing funds for demonstration projects in poverty areas, Allen Yazzie and his associates presented a proposal to the Office of Economic Opportunity. OEO felt it important to demonstrate these ideas about Indian education and agreed to fund a three-year demonstration in Indian education. The Navajo Tribe received $214,300 from OEO for the first year of the project, July, 1965 to June, 1966.

The Bureau of Indian Affairs, which was also interested in trying new approaches, offered the Bureau school at Lukachukai, Arizona, as the site of the demonstration project. The offer was accepted and the first year of the Demonstration in Indian Education was at Lukachukai.

A factor which plagued the first year operation was that the Lukachukai BIA school had its own staff and administrative organization, while superimposed on this was the new OEO staff with its administration. A two-headed horse rarely wins a race and Lukachukai proved no exception.

Evaluation of the Lukachukai project at the end of a year revealed both successes and disappointments. Perhaps the biggest disappointment lay in the fact that the local school board could not function as the Tribe wished. BIA schools, being Federal Government schools, must abide by civil service regulations. Thus it was felt by school officials that the School Board could not do the hiring and firing and the members were forced to play a lesser role than their interest and knowledge allowed.

The Navajo Tribe, OEO, and BIA still felt, however, that the demonstration project warranted further opportunity to succeed. To provide the structure for a more flexible operation, a non-profit, private corporation of Navajo leaders was created for the purpose of receiving buildings and funds for the project. The group call itself DINE, Inc., the acronym for Demonstration in Navajo Education.

The Board of Directors for DINE is composed of three leading Navajos from the reservation. The president of the corporation is Allen D. Yazzie; the treasurer is Ned Hatathli, former Resources Director for the Navajo Tribe and presently Director of Education for the Navajo Irrigation Project; and Guy Gorman, secretary of the board, was former councilman and member of the Public School Board at Chinle.

The BIA offered to turn over to DINE, Inc., a new $3 million school facility at Rough Rock, Arizona, located in one of the most remote and traditional areas of the Reservation. The school at Rough Rock had just been completed and no staff; hence, all employees could be selected by the Navajo people without civil service restrictions. (The workers at Rough Rock are not civil service employees.)

The Board of Directors felt that any school to be maximally successful must have its roots in the community and be looked upon as a school belonging to the Navajo people.

In keeping with those sentiments, and realizing that control by Window Rock was not a great deal better than control by Washington, the Board of Directors held a series of meetings with the Rough Rock Community to ascertain, first if it wanted to have a Demonstration School, and second, if it did, whether it wanted to elect a local school board to join it in its control and leadership.

After many discussions, the Rough Rock Community unanimously endorsed having the demonstration school and voted to select a five-member school board to provide direction and control. Officially the Rough Rock Demonstration School came into being July 1, 1966.

Later, in a very significant discussion, the school board enlarged its membership to seven to provide representation of areas from which the Rough Rock Demonstration School drew children but which previously had no representation.

During the first year at Rough Rock, the Bureau gave $307,000, which would have been the money allotted had the school been operated by BIA. OEO granted $329,000 for intensive experimentation and demonstration in the following ten areas:

(1) School-community relations and parental involvement
(2) Cultural identification
(3) Home and school visitation
(4) Language development and teaching English as a second language
(5) Navajo language learning
(6) In-service training and staff orientation
(7) Adult education
(8) Dormitory living
(9) Guidance and counseling
(10) Auxiliary services, such as evaluation, recreation, art, finances, social work and a school library.

During the second year (1967-68) at Rough Rock, the programs were sharpened and redefined by the School Board and the Board of Directors. Programs developed and/or initiated by the School Board during the first year became major thrusts in the second year. This included an expanded arts and crafts training program, a strengthened dormitory parent program, a home economics and shop program and a community health program. During the second year, the Bureau of Indian Affairs provided $346,000 while the Office of Economic Opportunity granted $447,000 to the Rough Rock Demonstration School. The funds have been used to carry out the programs described in part later in this issue and also to educate 370 children and 250 regularly-scheduled adults.

In the past there have been three kinds of schools operating on the Navajo Reservation: (1) Bureau of Indian Affairs Schools, (2) public schools, and (3) mission schools. Navajos call BIA schools "Wa'a shindoon bi'olt'a," or "Washington's school." They call public schools "Bilaga'ana Yazzie bi 'olt'a" or "little whiteman's school." Mission schools are "Eeneishoodi bi'olt'a" or the school of "those who drag their clothes," a name stemming from the first Catholic priests who came to the reservation.

A fourth kind of school has now appeared. It's English name is Rough Rock Demonstration School. Navajos call it "Dine' bi'olt'a," or the "Navajo's school." There are nearly one hundred schools located on the Navajo Reservation but only one is so honored. These words express more eloquently than anything the significance and sense of identification the Navajos attach to the Rough Rock Demonstration School.

---

1. Interview with Yellowhair Begay, December 7, 1976.
2. Hearings Before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate - *The Study of the Education of Indian Children* Parts 1-5, 1969.
3. School Board Minutes, Rough Rock Demonstration School, Volume II, 1967-1968, February 14, 1968, pp. 175-176.
   School Board Minutes, Rough Rock Demonstration School, Volume II, 1967-1968, February 16, 1968, p. 179.
   School Board Minutes, Rough Rock Demonstration School. Volume II, 1967-1968, February 28, 1968, pp. 185-187.
   School Board Minutes, Rough Rock Demonstration School, Volume II, 1967-1968, March 20, 1968, p. 189.
   School Board Minutes, Rough Rock Demonstration School, Volume II, 1967-1968, March 26, 1968, p. 202.
   School Board Minutes, Rough Rock Demonstration School, Volume II, 1967-1968, May 8, 1968, p. 252.
4. *Journal of American Indian Education*, 7: No. 3, May 1968. The entire issue was devoted to the Rough Rock Demonstration School.
5. Robert A. Roessel, Jr., "An Overview of the Rough Rock Demonstration School", *Journal of American Indian Education*, 7: 2-14, May 1968.

Areas of Demonstration

Rough Rock Demonstration School is pioneering in Indian education in a variety of areas:

1. The Navajo People are Directly and Actively Involved in the Operation of the School

The funds for the school have been assigned to the governing body, DINE, Inc., which is composed of an all-Navajo Board of Directors.

The policies of the school are established by an elected seven-member, all-Navajo school board and the Board of Directors. The policies and programs at Rough Rock are the result of action initiated by the Navajo people. The creation of the most successful programs lies with the community—not the professionals.

The School Board and the Board of Directors hold monthly joint meetings. These sessions allow the Board of Directors to keep current on the school and to share their ideas and suggestions at regularly scheduled intervals. In many other schools, school officials or other professional personnel establish policies and initiate activities. often without advising or gaining consent from the community.

The school board meets with the chapter (local government unit) to discuss school affairs and hold monthly school-community meetings to consider school matters and work out school-community projects and relations.

Parents from the community work in the dormitories on a rotating basis, living there for eight weeks and acting as foster parents and adult counselors to the boys and girls. Community elders visit the dormitories to tell stories and acquaint the youngsters with Navajo traditions, legends, and history.

Weekly day-long school board meetings are held which are attended by large numbers of community residents.

The role of the professional has been changed from one of control to one of assistance. If the community, through its school board, were to choose to do something which the professional thought unwise, the role of the professional would include discussion with the community to point out the possible consequences of such action and would include mapping alternate routes and their consequences. But if the community insisted on taking certain action, the professional would accept that decision and make every effort to make the choice a successful one. In other words, the professional is the servant, not the master. Democracy itself draws its strength and greatness from this conviction.

2. The School Maintains Close Contact with the Home and Community

Students are not only allowed but are encouraged to go home for weekend visits as often as possible. Transportation is provided in those cases where children otherwise would not be able to go home. The basic policy of the school is that the children belong to the parents and not the school.

Teachers visit the homes of their students several times a year. Accompanied by the child, the teacher goes to see the parents and to explain the school's program and the child's work.

Parents are urged to visit the school and classrooms at any time. On these visits the parents or community members are guests of the school and stay in the dormitory and eat in the cafeteria. Transportation is provided when necessary.

3. The Cultural Identification Program Makes Navajo Culture a Significant and Integral Part of the School Program

At Rough Rock, where a "both-and" approach is used, students are exposed to important values and customs of *both* Navajo culture *and* the dominant society. Students are not forced to make an "either-or" choice.

(A) There is instruction in the Navajo language. Both reading and writing Navajo are taught to all students. (B) Students are taught Navajo history in both the classrooms and the dormitories. (C) Formal instructional sessions with dormitory parents, as well as informal conversations, acquaint students with Navajo etiquette, Navajo beliefs, and Navajo lore. (D) Students may use, in fact are encouraged to use, their native Navajo language in the dormitory, in the dining hall, on the playground, and in the school.

A Navajo Currciulum Center has been established at the Rough Rock Demonstration School. The Center is funded in part by an Elementary and Secondary Education Act grant. The Center is responsible for producing a series of books for use in the intermediate grades dealing with such areas as Navajo biographies, history, legends, and modern problems and programs. A series of 18 books is being prepared which will be used not only at Rough Rock but at other locations both on and off the reservation.

4. The School Provides In-Service Training to Staff Members

Many Navajos who could not be employed at other schools, because they are not high school graduates or do not speak English, have been hired in various capacities such as dormitory aides, janitors, dormitory parents, kitchen aides, maintenance helpers, arts and crafts trainees and instructors. During the first year at Rough Rock, more than 40 Navajos were employed who never before had held permanent jobs.

Uneducated and inexperienced Navajo employees are given instruction in their jobs and in basic education while they are employed. An extensive adult education program has been designed to teach them English, home economics or shop, consumer education, baby care, first aid, and other areas in which they express interest. Employees are given the opportunity to take high school work or extension college courses at the school.

All employees attend a two-week orientation period before school opens in the fall. The orientation acquaints the staff with the history of the Navajo people, the philosophy and objectives of the school, and the unique features of Indian education.

5. The School Provides Meaningful Adult Education Opportunities for Community Members

The Demonstration School makes it possible for non-English speaking adults to learn new skills. (A) Instruction in the English language is offered to employees and community residents. (B) Adults may learn how to repair automobiles and trucks. (C) Instruction in home economics gives basic information in nutrition, food preparation, and in serving the women of the community. (D) Woodworking and shop instruction makes it possible for the men to learn marketable skills and to learn to construct items needed in their homes. (E) Women in the community can learn to use the electric sewing machines in the dormitories and can use the machines to make and mend clothes for their families. (F) Adults receive driver education training on a pickup truck donated for that purpose by a Gallup, New Mexico, automobile agency.

A toy factory was begun during the second year at Rough Rock which builds sturdy toys for use by primary children. In addition, the project constructs desks, tables, and chairs on order. The new program had during its first few months of operation $5,000 worth of orders. The toy project employs and trains local Navajos.

6. A Variety of Auxiliary Services Provides Assistance to the Community

(A) Laundry facilities are available for community use. (B) Shower facilities can be used by community residents. (C) The recreation department plans activities for community residents. (D) The school library is open in the evening and on the weekends for use of staff members and community people. (E) Hay is purchased and sold at cost to community residents. (F) Special milk to feed lambs is sold at cost to livestock owners.

7. The School Encourages Community Members to Learn and Become Skilled in Traditional Navajo Arts and Crafts

Master Navajo craftsmen are employed to demonstrate and teach the arts and crafts of the Navajo people. Crafts being taught include: silversmithing, weaving, sash belt making, mocassin making, pottery making and basket making.

Interested adults of the community are invited to learn any of these crafts. In addition, Navajos from throughout the reservation are eligible to take part in the training if they wish. A select number of trainees are paid a small salary so that they can learn quality Navajo arts and crafts on a full-time basis. Examples of Navajo arts and crafts are displayed in the school.

During the first year, records kept on the graduates of the arts and crafts training program indicated that graduates more than doubled their income as a result of the training.

8. The School Constantly Attempts to Provide and Expand Employment Opportunities for Community Members

The school's employment policies enable the school to broaden its economic role in the community. The Rough Rock Demonstration School is able to employ increased numbers of Navajo people through the School Board's action to eliminate educational requirements for many jobs and to reduce salaries correspondingly.

Many positions are filled on a rotating basis, thus giving job opportunities, experiences, and income to many members of the community. Local people are hired as dormitory parents, laundry workers, arts and crafts trainees, etc. The entire institutional laundry needs of the Demonstration

School are met through employing local people to operate a laundry at Rough Rock instead of contracting out to off-reservation commercial laundries as is done in all other Navajo schools on the Navajo Reservation. During the summer of 1967, the school cafeteria operated as a cafe, thereby employing additional local people as waitresses, cooks, etc.

During the first year, over 60 percent of the adult community derived some direct benefit from the school. The figure for the second year will be even higher, probably approaching 75 percent.

9. The School Serves as a Resource for Many Other Agencies

ONEO Arts and Crafts program (a component of the Office of Navajo Economic Opportunity, the reservation Community Action Program) has used the facilities and staff of the Rough Rock School to give additional training to ONEO craft instructors.

The Advisory Board of the ONEO Navajo Culture Component meets at Rough Rock frequently. ("We like to meet where people are proud of being Navajo," said one elder.) This group also cooperates with the Rough Rock Navajo Curriculum Center, exchanging and coordinating information.

The school cooperates with the U.S. Public Health Service in a demonstration in community health. During the second year, a community health committee was elected, which meets weekly with Public Health officials in coordinating and improving health in the Rough Rock community. An important area of demonstration the second year at Rough Rock was in health, with the USPHS expending maximum interest and resources.

The school provides housing for the Navajo Police personnel assigned to the community.

Head Start training sessions have been held at Rough Rock, which included teachers and teacher-aides from the entire Southwest.

The school initiated a pilot program in Navajo mental health designed to continue and develop Navajo methods of psychotherapy. A larger program is pending approval in Washington.

Conferences at the school (sponsored by the school and/or by tribal groups) enable individuals and groups to discuss common problems in Indian affairs and share ideas and information.

10. Innovation and Experimentation in the Classroom is Cultivated and Encouraged

Teaching English as a second language is a program stressed at the Demonstration School and specialists are on hand to provide leadership to the project. Various organizational structures are tried in an effort to determine the most effective plan in terms of more nearly meeting the individual needs of the children. Specialists in a variety of areas are on the staff to provide leadership in physical education, art, music, reading, speech therapy, etc.

Future of the Rough Rock Demonstration School

The Rough Rock Demonstration School has taken yet another significant step in demonstration in Indian education. This is the decision by the School Board and Board of Directors to appoint Dillon Platero as the new director, effective July, 1969. Platero, formerly chairman of the Navajo Education Committee, was the deputy director at Rough Rock for the preceding year and a half. By appointing him to the position of director, the Navajo people have taken the final step in achieving control and direction over their own education.

With 15,000 visitors during Rough Rocks first 22 months of operation, anonymity is not a problem. However, the future of Rough Rock lies in a very real way upon forces outside the control of the Rough Rock community or even the Navajo people.

The President's message to Congress on Indian affairs included the very ingredients which are presently in operation so successfully at Rough Rock. In addition to requesting maximum Indian involvement in education, the President requested the establishment of model community schools. Surely, Rough Rock is such a model. The future direction of Indian education is intimately related to the future of the Rough Rock Demonstration School.

If the Bureau of Indian Affairs and public school systems believe the answers to problems facing Indians in the field of education lie in "more of the same," and if they believe that the solution to these problems rests primarily in more money, the significance of Rough Rock will have been lost. Unfortunately, there are many signs today that many people in high places in Indian education are of the opinion that Indian education can best be improved through more efficient centralized administration combined with more money placed in the hands of professional educators.

On the other hand, if the BIA and public school systems finally recognize the problems affecting Indians in schools demand not more of the same, but a radical new departure and new approach, then Rough Rock stands vindicated and its significance will never be lost. In a very real way, the significance of Rough Rock is based on two factors: First, control of Indian education by Indian people, and second, the incorporation into the school curriculum of positive elements of Indian life and culture.

Should the agencies and individuals having responsibilities for Indian education realize that Indian people must control and direct their education, and should the Congress of the United States see fit to act upon the President's message on Indians and provide funds to carry out the suggested programs, then certainly Rough Rocks future ought to be assured by becoming perhaps the first "Model Community School."

As newness wears off, one of two things is likely to happen at Rough Rock. First, the school through its independence and firm conviction may antagonize or alienate the entrenched power structures in Indian education or, second, the school may lose its direction and sense of purpose and revert back to an "8 to 5—don't rock the boat" type of operation. It is hoped that Rough Rock will be allowed to choose a path which will let it continue to project and innovate.

The degree to which the Bureau of Indian Affairs will adopt and incorporate the successful findings of Rough Rock Demonstration School is as yet an unknown factor. Should the Bureau, for whatever reasons, see fit not to effect changes based on the Rough Rock experience, then it would have forfeited its position of responsibility to Indian education and to Indian people. The former Assistant Commissioner of Education for the BIA, Dr. Carl Marberger, was vitally aware of the importance and significance of the Rough Rock Demonstration School. Based on projects developed at the school, Dr. Marberger was effecting changes and making recommendations. Dr. Charles Zellers, newly appointed to his position, has not revealed by his actions his feelings concerning Rough Rock and its programs.

The time has long since passed when Indian people will be content to allow officials in Washington or anywhere else to make decisions affecting the future of their children and the future of their communities. The words of an old World War I song are appropriate in amply high-lighting the impact of Rough Rock on Indian people: "How can you keep them down on the farm after they have seen gay Paree."

In other words, after Indian people have seen what has been accomplished by so-called uneducated Indians at Rough Rock in a backward and primitive community, how can you keep them from demanding and assuming the control of their future and of their education. Times have changed and Rough Rock reflects this change. It is now up to professionals and agencies having responsibilities in the field of Indian education to recognize and respect that change.

Significance

The Rough Rock Demonstration School has shown what is possible when Indian people, with limited or no formal education, are given an opportunity to direct and control their own education. No longer will it be possible for people to sit back and say: "The Indians aren't ready yet." Rough Rock has conclusively shown that Indians are ready to exercise leadership in affairs affecting them if only given the chance.

At Rough Rock the School Board and the community now enjoy a right long enjoyed by other Americans, but which in the past has been effectively denied the American Indians: this is the right to be wrong. The Rough Rock community has accepted the responsibility and the challenge of thinking for itself and developing its own educational programs.

Bear in mind this is being done through a locally elected, all Navajo School Board, which has less than five years of formal education total among its seven members. The School Board is the group that has displayed imagination, creativeness, leadership, and understanding in developing and implementing educational programs for the entire community. This is the group of men who are truly recreating Indian education and Indian affairs.

The significance of the Rough Rock Demonstration School lies far beyond Indian education. The greatness and strength of this nation was derived from the involvement of its citizens and from placing in their hands the nation's future.

In a day and age in which the average American plays an ever decreasing role in decision making, and in which each person's part in providing control and leadership in public education is at an all time low, Rough Rock stands as a light in the night with an unmistakable message. This small, isolated school is drawing attention, from all portions of this country, to the principles on which this nation was founded. Rough Rock has been visited by literally thousands of other Americans interested in re-discovering the ways whereby a community, regardless of its educational level and experience, accepts the responsibility and succeeds in directing and controlling the education of its children.

Democracy has always been based on the involvement and the acceptance of responsibility by all citizens, regardless of education and experience. In a democracy, the trained professionals and the skilled experts are the servants, not the masters. Surely these kinds of people are needed and have contributed greatly to the growth of the United States. But their most significant contributions have been, and must continue to be, if democracy is to be both effective and strong, in the areas of pointing out alternatives, making recommendations, and providing answers to questions, not in dictating decisions through an aristocracy of the elite. Rough Rock proves conclusively that Indian people have the interest and ability to direct and control their education.

Rough Rock proves that American public education can be controlled by the people it serves and that an effective partnership can be established between the professionals and the people—with control and leadership residing with the people.

Community and School Service[1]

Rough Rock is unique as it has the only true community school serving the American Indian. The school is different because it belongs to the people in a way that few other American schools do. Local autonomy is realized in fact, not word, as the community makes decisions regarding the direction of the curriculum, the focus of the community development program, or the salaries of staff members.

The effect of this right to make meaningful decisions has been profound in this community. The people of Rough Rock have begun to speak out for the first time since the pervasive wave of governmental control and paternalism swept over the reservation just 100 years ago. The people are regaining a sense of dignity and self-respect which stirs under the epithets "wards" and "beneficiaries." The people grow restive under the bureaucracy of the reservation agencies—agencies which have grown "labrinthine in structure and glacial in dispatch." The school, and particularly the Community Services division, offers an avenue for the constructive use of this demand for greater responsibility and involvement in decision-making.

Although all administrative units of the school operate under the community school philosophy, Community Services is the principal vehicle for realizing those programs which affect the community at large. The Community Services staff is responsive to the wishes of the School Board and also suggests programs for the Board's modification and approval. These programs lie in all areas of community and human resources development. Some are short-range, economic projects—such as purchasing hay and coal for sale, at cost, to the local residents during the periods of isolation which follow severe storms, or, as happened this spring, selling lamb-starter milk when an unusual number of lambs were dying. Other programs are far more complex for they deal with the major problems of that isolated community—poverty, unemployment and lack of education.

It is in these programs that the School Board proves invaluable as it provides feedback which insures that the work of Community Services is meeting real needs, not those imagined by the "specialists." Specific programs conducted by Community Services under the supervision of the local School Board include Community and Economic Development, Adult Education, Community Recreation and Community Arts and Crafts. What follows is a description of those projects which we believe have been of benefit to the local community. Not detailed are the constant frustrations, numerous revisions and inevitable failures which go hand-in-hand with the work of Community Services.

Community development is faced with novel difficulties as there is no Rough Rock "community" in the usual sense of the word. The school is in an isolated region of the reservation 17 miles from the nearest paved road and over 100 miles from the nearest town with a population of 2,000. The people live in small camps organized around the economic unit of the sheep herd, and each of these camps remains physically and, to a degree, socially, separate from other camps. Few of the adults over 25 have been to school or speak English. It is the major thrust of the community development program to organize projects which might foster a sense of community identity and willingness to work together on problems common to the community. Just as important is the need to develop areas of possible employment for the community.

Of, By and For the People

Ellen Smith famous Navajo weaver who taught weaving at Rough Rock in 1967-68.

Photo by RRDS Staff

Navajo adults weaving at Rough Rock under the teaching of Ellen Smith. This was in 1968 when there was an extensive Arts and Crafts training program at the school.

Photo by Staffan Wennberg

The "rules" which the community development staff follows are few, but they are essential to the success of the program. Projects must come from the people, they must have the understanding and approval of the School Board and the chapter (the chapter is the local political unit), and they must be instituted with an emphasis on human resources development and with the cooperation of all concerned parties.

Programs now include: A small toy and furniture factory which has done over $3,000 worth of business since it was set up four months ago and has thousands of additional dollars in contracts; the development of a small trailer court which now provides the local chapter with a steady economic base from which to launch programs of its own; work on a community laundromat; a poultry project to help meet demands for more than 60 dozen eggs a week by school staff alone; construction of a large greenhouse for use in agricultural programs including experimentation with new plant varieties such as pistachios; and programs in range and livestock management. In an attempt to aid the community further to achieve a greater degree of self-sufficiency, we have worked closely with the newly formed chapter in the creation of an economic base independent of tribal resources.* As the chapter and its attendant organizations develop, Community Services continues to transfer programs from the school's jurisdiction to the chapter and to offer training for community leaders.

Adult education is a key program in any community school, but at Rough Rock it has special importance. In one generation life has changed dramatically at Rough Rock. Yielding to population pressures, the pastoral and barter economy of a few year's ago has changed as Navajos must seek wage work in order to support their overcrowded camps. The search for work is a frustrating and embittering experience for the local people who are uneducated, unable to speak English and uneasy in the white mans world. At best they qualify for only seasonal jobs with the railroads or on farms. They are poorly equipped to handle the complexities of a cash economy and the free enterprise system. While programs in community development and the school provide at least part-time employment for over 75 percent of the local families, there is a need to upgrade the skills of those with jobs, to train those with no saleable skills and to provide basic schooling for all.

Adult Education

The adult education staff instructs an average of more than 100 community people a week in numerous programs. Students include dorm parents, trainees in arts and crafts, Neighborhood Youth Corps students, permanent employees of the school such as janitors and instructional aides, and others who wish to continue their education.

For adults who have had no previous schooling, the classes emphasize basic conversational English, reading numbers and simple addition and subtraction, carpentry for men and home economics for women, world and local news, home sanitation and child guidance. For adults who have some education, the classes stress reading and oral English, practical mathematics, social studies and practical economics. Also included are courses at the high school level for students preparing to take the GED test. Drivers training is also offered.

The Rough Rock Health Committee and the Mental Health Project are two educational endeavors organized and run by the community and School Board. The health committee works closely with the Public Health Service organizing projects such as buying eye glasses at group rates, relaying health news and programs to the community and providing PHS with candid feedback on the PHS Rough Rock program. The Mental Health Pilot Project grew out of a need recognized by the Public Health Service and the local people for the continued services of the Navajo medicine men. This program involves the training of apprentices by distinguished and knowledgeable medicine men.

Community Services believes that parental concern and involvement is a must in solving the fundamental problems of Indian education. The adult education program is valuable for achieving this involvement for it brings the parent to the school, introduces him to a classroom setting, and often teaches him the same type of skills that his child is also learning. The parent and child are partners in education, each reinforcing and assisting each other. Other programs which further the goal of parental understanding include our monthly Community Education meeting when discussion on school policy is encouraged and new programs are developed with the parents' participation. The dorm parent program, discussed elsewhere, also increases the parent's knowledge about what the school tries to accomplish and how important the parent's role is in the education of his children.

The demonstration school has the only gymnasium and recreational facilities in 900 square miles. As a community school, Rough Rock makes it's facilities available to all. This means the gym and other recreational facilities are in use by students and community from early morning to late at night, seven days a week, the year round.

Beyond providing recreational activities for students, staff and community, this program draws people to the school and creates greater interest in the school. Combined recreational activities add much to a sense of "community" among Indians and non-Indians, community and school staff, and teachers and students. Through the recreational and social activities in this area, the school staff and community have been further united in understanding and purpose.

---

* Rough Rock became the one hundredth chapter by Tribal Council action in February, 1968.

Arts and Crafts

One of the most effective programs developed by the School Board at Rough Rock has been the arts and crafts training program. To preserve Navajo arts and crafts only for the sake of preservation may make sense to many but not to the Rough Rock School Board. The Board sees the arts and crafts program principally as an income-generating project which can make the difference between despair and hope. One of the areas of greatest need throughout the reservation is reaching the "unreachable" adults who have neither education nor saleable skills. The arts and crafts program is one of those which are aimed at this portion of the Rough Rock community. The Navajo people are gifted with an interest in their arts and crafts and a built-in ability to make items of beauty which, in turn, have economic value.

During the training phases the trainees receive a small stipend which is perhaps their first earned income. When the trainees complete their apprenticeship, they return to their homes and continue to make articles which are purchased by the school or by the trading posts. While exact figures are difficult to obtain, it is known that the income of last year's graduates of the arts and crafts program has at least doubled as a result of their training. More than 100 local people have completed training in one or more crafts.

Master craftsmen from throughout the reservation teach such skills as weaving, silversmithing, sash belt weaving, pottery, moccasin making, and Navajo basket making.

The Community Services division helps further the goals of the community school by meeting, as best it can, and with everyone's help, the urgent needs of the people. It holds that everything that affects the welfare of the children and their families is its concern. Rough Rock Demonstration School is, then, a well-used place; a place used freely and informally for all the needs of living and learning. It is, in effect, a place where living and learning converge.

Administrative Service[2]

Dine, Inc., (Demonstration in Navajo Education) was incorporated in the State of Arizona, June 26, 1966. It is a private non-profit corporation, sponsored by the Navajo Tribe and set up to receive funds to provide educational opportunities for the Navajo community at Rough Rock.

The Rough Rock Demonstration School started actual operation on July 1, 1966. It had been the dream of many, Navajos and others, long before that time. To begin operation of a community school within a few days of incorporation proved to be a great challenge.

Planning, organizing and "putting into being" this opportunity was, in looking back, not far from a miracle. A new boarding school facility had been turned over for this demonstration project by the Bureau of Indian Affairs. There were no supplies, not even paper clips, to be found in the facility. Staff, equipment, and many preparations were necessary to establish this demonstration in community education for the Indians. School opened the first year a few days late, yet it opened and the demonstration project was off to a very fine start.

To accomplish the objectives and goals of this demonstration, separate divisions were set up. Administrative Services became the facilitating service division for the many new programs, projects and community activities.

The corporation (DINE, Inc.) provided independence in that it was controlled completely by Navajos. Not being a part of the BIA school system brought with it such added responsibilities as purchasing, financing, personnel, payroll, and other necessary activities and functions to deal with the public, staff and business. The school was required to set up purchasing, accounting, financing, bank accounts, and related activities for a complete and independent operation.

Plant management, maintenance, repair, and building services were required by the community project, as were food services for the boarding school children and community activities. As the school developed, the staff planned, worked and moved ahead in new opportunities.

The BIA, as a partner in the demonstration project along with the Office of Economic Opportunity and the Navajo Tribe, provided the actual physical plant facilities. In addition, the BIA, under a contract, provided the project with the funds a regular BIA school would have received. The Bureau deducted the food costs from the contract with them and in turn furnished the school with regular food deliveries.

The other partner, OEO, through its interest in and concern with Indian education, provided additional funds for many of the actual community programs and other demonstration projects. DINE, Inc., through its Board of Directors, receives funds from the OEO's Demonstration and Research Division, making it possible to combine a regular school program with a true community school for the benefit of the total community and as a demonstration in Indian education.

It has taken several partners in this "hike up the mountain." Another partner, not the least by any means, has been the Navajo people themselves: The Board of Directors, all Navajos; the School Board, all local Navajos; and the Navajo community at Rough Rock. These Navajos have provided the desire, the interest, the concern, and the direction and the control for the school and its purposes.

The division of Administrative Services means many things to many people. It means facilitating and assisting to free other areas of details and other requirements, so that time, talents, and energies may be devoted to the specific demonstration programs and projects.

Finances and accounting have been a very important function of Administrative Services. The school must operate under guidelines and regulations from the OEO and from the contract with the BIA. In addition, the school receives funding under Title I 89-10 for the Navajo Curriculum Center. Under this, textbooks and other materials for the use of students and teachers in the classroom are prepared.

It has been to the school's advantage to be able to design and plan its own accounting systems, bank accounts, and necessary records, as these developed from needs and requirements. All receiving of funds and monies, disbursing, and documenting and accounting records have been maintained and accomplished on the local level, independent of any other agency or person. It is felt that local independent control, opportunity for decision making, and the freedom thus afforded has been the secret of much of the success. This is the very reason for DINE, Inc.: Local community control for the demonstration in Navajo education.

In the other areas under Administrative Services, the philosophy and intent of the School Board has been followed in hiring and training local Navajos, and providing them with opportunity and income. Many of the Navajos who were hired, trained, and provided opportunity for employment, could not have obtained employment elsewhere. The local School Board instructed the school to pay less than civil service wages, the minimum wage scale in most instances, so that it would be possible to employ more local community residents with the same amount of money. Of the 60 to 80 persons now employed on permanent or temporary basis at the school, 40 never held a job before.

The area of plant management consists of maintenance, repair and custodial service to the project. With the work crew for the Rough Rock School, these services have extended into many added programs, projects and services for the community: Upkeep of the school plant, housing, grounds, and other areas; building additional classrooms and readying them for use. With continual needs and requirements in this unique project, for which the school was not designed, it has been necessary to fit programs into the existing plant.

Custodial staff members, all local Navajos, have been schooled by inservice training. They now are able to give the cleaning and maintenance service expected of professionals. Furthermore, most of these individuals have no education, speak no English and would be unemployable at other schools. This has required understanding both ways, and is a continual on-the-move program.

A final major area of responsibility under Administrative Services is food service. The school provides three nourishing meals a day, seven days a week, for all boarding school students, day students, parents, visitors and others fed at the school. In addition, many community activities and "special" days have been provided by the food service.

To understand the demonstration in Indian community education at Rough Rock, one must picture the objectives of Navajo control and community involvement. All programs at the school and all divisions are oriented around these goals.

Rough Rock might not have been too well known two or three years ago, but now it is visited and known by many. The author believes Rough Rock's influence is felt far beyond the reservation boundaries, and its impact is felt in many places throughout the United States. Those who have had the opportunity to be connected with Rough Rock are now truly a part of it in spirit and hopes. We must continue "to climb the mountain."

Educational Innovation[3]

Before outlining the academic program at Rough Rock, a brief sketch of the home and school background of the children is in order.

Of an enrollment of 317 children, there are 266 boarding and 51 day students. The majority of the day students are dependents of staff people, although there are a few day students who walk to school from their hogans each morning. The following description typically represents the homes of the Rough Rock area.

The child lives with his immediate family, parents, and siblings—as well as his extended family—which may mean grandparents, and the married sisters and their husbands and children. There may be several married sisters. Most of our children come from three—and sometimes four—or five—generation households.

There are 60 family groups in the community, which is not a cluster of homes in a village, but the population which trades regularly with the Rough Rock Trading Post. There is an average of six or seven people in a family nucleus, with an average of 16 people in the extended family group. There are more than 1,000 people in our school district.

Before the Rough Rock Demonstration School existed, most of the children attended a Bureau of Indian Affairs school at Many Farms, 17 miles east of the Rough Rock Trading Post. The primary children (through second grade) attended a small, two-classroom school adjacent to the local trading post.

Following second grade, these children were placed in a boarding school where they rarely saw their parents. They did not hear their own language—other than when it was spoken softly on the playground, in the dormitories, or when they went home, which might be two or three times a year. Some schools punished the children if they spoke their own language—on the assumption that children who were forbidden to speak their own language would learn to speak English better.

Since the children were removed from their families during the winter months, they missed a great deal of rich, native culture, including the legends and myths which are taught to Navajo children only during the winter months. The children and parents could not talk with each other about school and its activities because the parents weren't involved in the learning process of the children. With an atmosphere which rejected their culture, language and parents, many Navajo children did not make rapid academic progress.

At Rough Rock Demonstration School, teachers and staff are committed to the belief that the best school is a community school under the direct control of the local people, i.e., the control of a school board elected by the community.

They are further committed and concerned with curricula designed for Navajo students.

There is concern for the psychological, emotional, and social development of the children as well as achieving the optimum in intellectual development. Students should be prepared to function in a bicultural setting, if this should be their choice in the future. Education must enable our Navajo students to acquire positive feelings about themselves and to establish a pride in their own culture and heritage. This can be accomplished in incorporating (into the curriculum) the reading and writing of the Navajo language and studies in Navajo social living. Primarily, each child must be seen as a total and uniquely integrated personality—a child who is constantly developing according to his own individual pattern.

In order to accomplish these goals it is necessary to employ the best possible teachers. They must consider the special needs of Navajo youngsters and provide the most effective instruction. This demands continual evaluation of methods and materials used, as well as innovation and preparing new or special materials as required by the experiences with the children.

Working with Navajo children requires special alertness to the emotional and psychological needs of the youngsters. Involving parents in the activities of the classrooms, dormitories, cafeteria, playground and the many extra-curricular affairs helps both child and parent to become better acquainted with the process of education. Thus they can build together the understanding needed to participate in an educational system which will open and expand the horizons for them both.

During the first year of the Rough Rock Demonstration School, like most elementary schools in the United States, children were classified by grades. The organizqtion for elementary education was viewed in a time span and structured into seven separate grade units (including beginners) of equal length.

Children on the Navajo reservation enter the first grade when they are seven to 12 years old, after completing a year as beginners.

Traditionally, both administrators and teachers have viewed the development of reading skill as a phenomenon that will occur soon after the child crosses the school's magic threshold. This expectation frequently turns to disillusionment. Other expectations are anticipated from grade to grade. Failure by many children to meet these expectations causes frustration for teachers, and for the child it can only result in a loss of self-respect.

Divergent Pupil Readiness

For over a decade we have known that in an average first grade there is a span of four years in pupil readiness to learn as suggested by mental age data. As children progress through the grades the span in readiness widens. Furthermore, the individual child does not progress in all areas at the same pace, i.e., he tends to spurt ahead more rapidly in some areas than in others.

Goodlad and Anderson in their book, *The Nongraded Elementary School,* states that a difference of one grade between a child's general reading attainment and his arithmetic attainment at the end of the second grade may be extended to a three—or four—grade difference by the end of his fifth year in school. The "graded structure" organization may disguise or distort such realities but it cannot remove them, e.g., a fifth grade teacher, in spite of the label by grade level, is not a teacher of fifth grade children. At a given time he teaches third, fourth, fifth, and sixth grades, as far as the learner realities are concerned, even though all the pupils in his room may be labeled fifth graders.

We may not find that the children at Rough Rock exhibit all the characteristics of Goodlad and Anderson's sample. In certain subject areas there may be a larger span, but the significance of this research points out the varied needs of children who are lumped together under grade levels.

Last spring the primary teachers discussed the existing program and talked of the possibilities for a better arrangement for meeting the needs of the Rough Rock children. These discussions led to meetings with Dr. Charles F. Malone and Dr. Richard E. Bullington of Arizona State University, Tempe, who served as consultants. At this time Martin Hoffman prepared the proposal which he presented to the local school board, which in turn discussed the merits of the Continuous Progress Plan and expressed their desire to include all the children under this new approach. Realization of the situation facing them and failure to find the satisfactory solution in the graded school program brought the total teaching staff together to investigate the possibilities of restructuring the entire school system. Openness and permissiveness at the administrative level, evaluation and investigation of the problem by faculty, and the supporting interest of the school board culminated in the trial proposal of the Continuous Progress Plan.

This plan is in essence an administrative style of organization which removes the designation of grades and the stigma of non-promotion, focusing importance on individualized instruction. Personal attention to interests and abilities are the basis for continuous progress toward specific attainment, while profiting simultaneously from group presentation. The school staff has initiated a change—a special kind of opportunity depending largely on the energy and creativeness of the total staff.

Children in the school range from six through 16 years of age. The curriculum includes art, science, mathematics, reading, social studies, physical education, library, and English (as a second language), subjects which other elementary schools have, as well as subjects which School Board members have directed to be included, which are: Navajo social living, Navajo language, home economics and industrial arts.

The Pride of Heritage

More than academic mastery, the Rough Rock faculty wants its children to become proud of their heritage as Navajos, confident, independent, forthright, with a positive sense of identity, eager to participate in Navajo and Anglo culture.

Although educators are most interested in covering subject matter within a certain period of time, they are all consciously or unconsciously involved with the personality development of each student. At Rough Rock, the primary involvement is in the development of a positive self-image. According to Haan:*

"Personality development is inextricably involved in learning. Where there is resolution of inner conflicts learning is free and rapid. When the child is spending energy battling his inner conflicts, his feeling of distrust, his unswerving sense of guilt or other developmental problems he is not free to learn."

Last year, in a community survey, the parents of Rough Rock were asked if they wished their children to learn to read and write their own language. All but one parent so desired and the children were thrilled to know they would be allowed to do so.

Next fall we will be experimenting and, hopefully, demonstrating that the process of reading and writing in Navajo, rather than in a foreign language (English) will enable children to read and write faster in English.

The English language program begins with children in the pre-first grade ("beginners"). A daily language lesson and appealing special activities providing opportunities for the children to use their new language, finds the majority able to communicate fluently with native English-speaking people at the end of a year.

Dormitory Living at Rough Rock[4]

The Rough Rock Demonstration School operates dormitories which take care of approximately 270 children, ranging in age from 6 through 16. As a parent and as an educator, I am totally opposed to boarding school education. My own elementary and high school education was gained at the expense of being away from home ten months of every year so that family ties were severely strained.

It would be interesting to contrast the price the average American pays for education with the price paid by the average Navajo. So often one hears that the Indian gets everything free, which is so false. The cost the average American pays for public education consists basically of taxes amounting to perhaps several hundred dollars per year; in addition, he attends a few PTA meetings and perhaps visits the school once or twice a year. On the other hand, the average Navajo pays the price of sending his child to a distant boarding school and of seeing the education his child receives drive an even larger wedge between the child and the parent and family.

Who pays the greater price: the average American who over 12 years may pay several thousand dollars for education or the Navajo who pays the price of "losing" his child?

The dormitory staff at Rough Rock is responsible for the students at all times the children are not in class. They supervise the children's eating, sleeping, bathing, clothing, and health needs. In the afternoon and evening and on weekends, they provide opportunities for recreation, study, clubs, and other activities the children want or need.

The school believes that the children belong to their parents, not to the school. It also believes in the importance of demonstrating to the students that the school considers the parents and their way of life worthy of attention and respect.

Unfortunately, due to the absence of all-weather roads, it is impossible to operate the Rough

---

* Auvrey Haan, *Elementary School Curriculum: Theory and Research*. Boston, Allyn and Bacon, Inc., 1962.

Rock School on a day basis. As a permanent road system is built on the Navajo Reservation, schools such as Rough Rock must be converted into day schools so that every young Navajo child will have the same opportunity of attending school during the day and living at home at night as do other American children.

Faced with the necessity of operating a boarding school, the basic problem was one of trying to make it as homelike as possible wherein a child was surrounded at all times by love rather than by a cold institution.

Boarding schools on this reservation have been in operation nearly 100 years and they have been directed by competent professionals. It remained for a group of seven uneducated Navajo leaders at Rough Rock to develop a program which should revolutionize BIA dormitory programs—until such time as they are permanently eliminated. The new program that should have major impact on boarding school education for Indian children is the dormitory parent program originated and developed by the school board at Rough Rock.

The Dormitory Parent Program

In keeping with the fundamental principle that the school belongs to the community and the children to the parents, the school and the dormitory always try to build bridges between the people and the school: The dormitory parent program was developed by the school board as the most effective means to reach these goals. in essence, this program brings into both the boys' and girls' dorms the parents or grandparents of children enrolled in the Rough Rock Demonstration School. These parents live in the dormitories for eight-week periods and receive a small stipend. They act as surrogate parents providing love, guidance, discipline, and all of the unique qualities that parents contribute to their children in the home situation.

The dormitory parent program has resulted not only in such concrete accomplishments as elimination of run-away children which plague many other boarding schools on the Navajo Reservation, but also in assisting all adult community residents who serve as dormitory parents in gaining a first-hand information and understanding about education. Many Navajo parents in the past have not had the opportunity to participate in the education of their children. At best the school was the place which took your children and where you felt ill at ease. Education under these circumstances was something never understood and often feared.

In the Rough Rock Demonstration School dormitory parent program, there are nine dormitory parents serving at any one time so that, in the period of a school year, at least 45 adults from the community have had an opportunity to live in and be a part of the school

The dorm parent program has caught the imagination of the community and there is a long waiting list of parents and grandparents wanting to participate in the program. It is one of the most effective means of familiarizing the community in a direct and meaningful manner with the school, its purposes and objectives. In addition, the dorm parents receive instruction in basic education. English is taught, home economics for the women, including sewing and cooking, and shop for men, including making tables, chairs and outhouses. Parents are truely partners in education at Rough Rock.

Laundry and Legends

Another innovative project, developed by the community through the school board, was the dormitory laundry program. The Rough Rock Demonstration School receives approximately $5,000 annually from the BIA earmarked for institutional laundry services. Other schools on the Navajo Reservation contract with commercial laundries located adjacent to the reservation. The school board decided at the beginning of the project that no such contract would be entered into; rather, they directed the school administration to use part of the funds to purchase commercial washers and dryers. Next they hired, again on an eight-week rotation basis, local residents to do the total school laundry, including ironing. The laundry program has resulted in better laundry service and has provided additional jobs for uneducated and unskilled community people at no extra cost.

A final dormitory-based project is the story-telling program. A child's parents and/or tribal elders come, or are brought to the school to tell stories to the boys and girls in the dormitories. This program provides a significant way for adult Navajos to participate in the school's activities and to be treated with respect and appreciation. Some of the stories told deal with local history, tribal leaders, tribal history, legends, and current problems. The children love these regularly-scheduled story times and there is a long waiting list of community people wanting to tell stories about the Navajo way from parents, grandparents, and relatives. So the story-telling program is consistent and in keeping with the traditional Navajo educational pattern.

Summarizing the dormitory services area, one can say that the major thrust is to build bridges between the home and the dormitory and to make the parents feel that the dormitory loves their children and does many of the kinds of things that the parents would do if the children were at home.

Navajo Curriculum Center[5]

The Rough Rock Demonstration School, along with many other schools serving Navajo children, recognizes the need for Navajo students to learn about their own culture, language and heritage as an integral part of their formal education. Without Navajo language and culture as an integral part of the curriculum, schools are seen by Navajos as foreign institutions, teaching foreign subjects and values in a foreign language and undermining the foundations of Navajo culture and social order. Teaching Navajo language and culture in the classroom enables Navajo children to positively identify with the schools they attend and to enthusiastically and securely pursue their academic work.

Another major reason for teaching Navajo culture and language in the schools Navajos attend is to provide the framework and environment for Navajo children to develop a positive self-image. It is a generally accepted principle that children need to have a positive self-image in order to live happily and develop normally. Indians are happy, secure and well adjusted when they feel pride in their Indian identity. This pride comes from their culture and heritage. Indian culture gives Indian identity great distinction because it is the one thing which is distinctly their own.

Dr. Karl Menninger, the well-known and highly respected psychiatrist, has carefully analyzed the situations in many Indian schools and has concluded that schools enrolling Indians have failed utterly to include in a positive and meaningful way Indian culture in the curriculum. Dr. Menninger says this situation causes the Indian child to have his pride in himself eroded and his self-image badly marred. Thus, if the schools place no positive value on his being an Indian and attach no importance to his culture and heritage, the Indian child can be effectively isolated from his own culture and parents even though the school he attends may be in the middle of the reservation.

Because the Rough Rock Demonstration School is controlled by the local community through a locally elected and representative board of education, the community set for itself early the task of solving this problem. After just a few months of operation of the demonstration school, the local board instigated a program for the teaching of Navajo culture in the school curriculum on a daily basis.

A survey of local parents indicated that 97 percent of them supported the local board of education in its decision to implement a program of teaching significant areas of Navajo language, culture and heritage as an integral part of the school's curriculum. Surveys of Navajo parents in other school districts also have shown overwhelming support for such a Navajo program. Among the profound reasons parents gave in support, the following were predominant:

(1) To understand and appreciate their heritage;
(2) To strengthen and preserve their culture;
(3) To respect their own people and parents;
(4) To feel more secure and not forget who they are; and
(5) To respect and understand themselves.

Not long after the demonstration school began the program of teaching Navajo culture in the classrooms, a serious problem became very apparent. There were no textbooks, teacher guides, course sequences, workbooks, visual aids, etc., to use in teaching Navajo culture in a classroom setting. Many schools and many individual teachers want to include instruction in Navajo culture as an integral part of their curriculum but have had a difficult time in trying to do so. We have a long list of schools and teachers who want all the books and materials we can produce, so that they can begin programs of teaching Navajo culture in the classrooms of their schools.

The Navajo Curriculum Center was established to serve the enormous need and demand for curricular materials dealing with Navajo history and culture. The Center began in February, 1967, with a grant from Title I of Public Law 89-10. It operated on this grant from February to June, 1967. The program involved the writing of seven books.

The Navajo people themselves are involved in the book project in six ways: First, Navajo adults tell the stories into a tape recorder; second, Navajos themselves select the areas in which the books are to be written; third, Navajos select the stories to be used in the book; fourth, Navajos translate the tapes from Navajo into English; fifth, Navajo artists illustrate each book, and finally, a Navajo evaluation committee determines their distribution and effectiveness. The seven books prepared in this manner include the following:

> *Black Mountain Boy:* A story of the boyhood of John Honie who was raised on Black Mountain in the early part of the Twentieth Century.
>
> *Denetsosie:* A biography of the life and philosophy of a well-known Navajo medicine man.
>
> *Coyote Stories:* This book contains the stories of the "Trotting Coyote" which are so often told to Navajo children by their elders during the long winter evenings. The stories are not only entertaining, but they teach through symbolism many of the values of Navajo culture.
>
> *Rough Rock History:* Just what the title suggests—a brief history of the Rough Rock area.
>
> *Grandfather Stories:* These stories, like the coyote stories, are just a few of the many stories Navajo elders tell their children.
>
> *Navajo Biographies:* Contains biographical sketches and accounts of many Navajo leaders, both past and present. These outstanding and successful Navajos in a variety of professions and vocations provide role models for Navajo youth.
>
> *Navajo History:* This book is the first attempt to write a history of the Navajo people for upper elementary and junior high school students. It is likely to be the most used and most valuable book of the series.

All of the above-mentioned books are accurately illustrated by five well-known Navajo artists: Hoke Denetsosie, Andy Tsinajinnie, George Mitchell, Woodie Little, and Clifford Beck, Jr.

In order to continue the successful and much needed work of the Navajo Curriculum Center, a second grant was obtained from Title I of Public Law 89-10. The Office of Economic Opportunity also provided additional funds for the Center to supplement the grant from Public Law 89-10. The project for this second grant period involves the writing of 12 more textbooks dealing with Navajo history and culture. The areas to be covered by these books include two additional sets of biographies of successful Navajos, two books on incidents in Navajo history, two books on Navajo legends and mythology, two primary readers, one book each on Navajo social organizations, Navajo tribal government, Navajo sacred places, and Navajo science and ethnobotany.

Program and Objectives for 1968-1969

In terms of materials, plans for a third grant period are designed primarily for the production and creation of classroom materials to supplement the 19 textbooks produced under the two original grants. In addition, the scope of the program has been enlarged and its service area expanded.

The Navajo Curriculum Center for the year 1968-69 will serve four principal functions:

(1) Produce curricular materials based on Navajo culture and heritage.

(2) Provide technical assistance to any school willing to implement a Navajo social studies program.

(3) Serve as a depository for resource information and data on Navajo history and culture.

(4) Direct and supervise the classroom instruction in Navajo language and culture at the Rough Rock Demonstration School.

The Curriculum Center will serve all schools enrolling Navajo children, not just the demonstration school. Its materials, both published and original sources, and resources also will be made available to individual teachers teaching Navajos. At present, more than 250 individual teachers have expressed interest in the materials produced by the Center and in obtaining technical assistance for implementing a Navajo social studies program. Many people have also come to the Center in search of information and data on Navajo history and culture.

Functions of the Center

The first major function of the Center is to produce curricular materials based on Navajo history and culture. As mentioned earlier, the emphasis in this area will be to produce teacher guides and workbooks to go with the 19 textbooks produced under the two previous grants. In addition to these teacher guides and student workbooks, the Center will also prepare unit and course outlines for different grades, covering both the scope and sequence of subject matter.

Audio-visual materials also will be prepared to go along with the textbooks and the course outlines. These audio-visual materials will include such things as maps, film strips, records, pictures, charts, illustrations, and audio tapes.

Rather than emphasize the publishing of textbooks, the center will publish individual units dealing with various areas of Navajo culture and history. Subject areas for these units will include individual Navajo ceremonies, Navajo games, Navajo kinship structure, clan origins, incidents in Navajo history, origins of the sweathouse, Navajo hunting methods, livestock raising and farming. Navajo divination, Navajo arts and crafts, current tribal and local governmental programs, future needs and opportunities, and Navajo education.

The second major function of the Navajo Curriculum Center will be to provide technical assistance to other schools and teachers wishing to implement a Navajo social studies program. This assistance will be rendered in several ways. First, all materials and source information will be made available to schools and teachers upon request. Second, members of the Curriculum Center staff will travel to the schools requesting technical assistance and help them firsthand to implement a Navajo culture program. Third, curriculum staff members would also be available to assist various schools evaluate their Navajo culture programs.

The third major function of the Center is to be a depository for primary and secondary resource information on Navajo history and culture. The depository will serve as a museum for Navajo artifacts and paraphernalia. It also will collect primary historical information and records, in addition to secondary sources such as books, theses, papers, dissertations, articles, and journals dealing with Navajo history and culture.

Tapes on Navajo mythology, history, ceremonies and songs also will be collected. The depository will thus provide a reference center for anyone working in Navajo education and needing information on some area of Navajo history or culture. The users of this depository should be among its main contributors.

A fourth major function of the Center, and particularly its director, is to supervise and coordinate the teachers of Navajo language and culture at the Rough Rock Demonstration School. These teachers will be paid from another source but will work as members of the Center staff. They will use the materials and ideas of the Center to determine their effectiveness in the classroom. The teachers will also be able to contribute many valuable ideas and suggestions to the writing and publishing through their awareness of the problems and needs of the classroom teacher.

Thus the Navajo Curriculum Center contributes substantially to making the demonstration school a Navajo school, and is a direct product of local Navajo interest reflected through the parents and the board of education. It also provides, along with other parts of the curriculum, the basis from which our students can face the future with faith and confidence and have the skills and knowledge with which to make intelligent choices about their future and the types of work they wish to pursue.

Dr. Karl Menninger Reflects on Rough Rock Demonstration School[6]

As I sit here in a great city surrounded by a great mass of struggling, striving people spread over many square miles, I think of my whereabouts one week ago: Rough Rock School. My wife, my daughters, and my son-in-law came to Arizona to hear what the Navajo people were doing about the education of their children. We listened to many speakers at Window Rock, including Senator Robert Kennedy. And then we came to Rough Rock to see one of the finest new departures in education. We wished that all the teachers and officials at Window Rock could have been moved bodily to Rough Rock where they could see a demonstration of a great example in teaching and school administration. They would talk with the President of the School Board, Mr. Teddy McCurtain, as I did; they would talk to the teacher of arts and crafts as we did; to the lively librarian, Mrs. Ruth Flint, and to her husband who was so busy getting ready to take a group of Navajo children to Disneyland and Marineland. They would have seen children getting ready to ride horseback, and children studying the Navajo language, and children studying the English language, and children studying and doing other things and loving it! They would have seen the beautiful dormitories and the cheerful, efficient cafeteria and the faculty members spending their leisure hours beautifying the front yards around their homes. They would have seen parents coming in to get on the list for the privilege of being dorm parents for an eight-week period. They would have seen those smiling Indian mothers sitting around the table while the teacher guided them in linking English words with pictures of familiar objects. They would have met Dillon Platero, the coming director of the school, a Navajo who was not born in the Rough Rock area but who has come to love it and to love the idea which he has helped Bob and Ruth Roessel and the School Board to develop.

The Rough Rock Demonstration School seemed to us to exude vitality, progress, cheerfulness, hopefulness. We felt the spirit of it every minute we were there. Kind friends of the school invited us to a sing nearby where we could reflect and meditate along with some Navajo friends. The Roessels showed us not only the school but the great valley around Black Mountain and into Utah, where we took a brief look at the Navajo museum and Monument Valley.

We left Rough Rock wishing everyone could see it. We heard that 12,000 visitors had come in the past 18 months and we felt sorry for the overworked information officer, but we were happy that so many people could learn of this wonderful accomplishment. It seemed to us the spirit of living with one another, learning with one another and loving one another was crystalized into action. Since it was all made up of human beings, we knew there must be some frictions here and there. But the total push, the great dynamic purpose of the place was clearly evident, and it stood out in the dramatic highlight of the serenity of the sands and the desert growth in front of us, the black, snow-streaked mountains behind us, and the smiling eyes and laughing voices of little children around us.

This is the picture we shall remember.

Dr. Karl Menninger, world famous Psychiatrist, talking with Teddy McCurtain, School Board President in 1968 upon his visit to Rough Rock.

Photo by RRDS Staff

---

1. Henry Dahlberg, "Community and School Service," *Journal of American Indian Education,* 7:15-19, May 1968.
2. Donald A. Olsen, "Administrative Service," *Journal of American Indian Education,* 7:20-23. May 1968.
3. Mrs. Anita Pfeiffer, "Educational Innovation," *Journal of American Indian Education,* 7:24-31, May 1968.
4. Mrs. Ruth Roessel, "Dormitory Living at Rough Rock," *Journal of American Indian Education,* 7:32-35, May 1968.
5. Gary Witherspoon, "Navaho Curriculum Center," *Journal of American Indian Education,* 7:36-41, May 1968.
6. Dr. Karl Menninger, "Dr. Karl Menninger Reflects on Rough Rock Demonstration School," *Journal of American Indian Education,* 7:42-43, May 1968. Dr. Karl Menninger spoke at the Navaho Education Conference, March 29, 1968, at Window Rock. Then he and his party visited Rough Rock for three days.

Local Control: The Rough Rock School Board

Control of the Rough Rock Demonstration School

The life and heart of the Rough Rock School is its School Board. Presently composed of six members, this Board controls the school. There isn't much doubt as to this fact. While there may be those who feel the Board gets involved in non-policy areas, such as operational and administrative matters, no one any longer says the Board doesn't control the Rough Rock Demonstration School.

There has been a pattern of growth by the School Board: as they gained more confidence in their decision making their control became more visible.

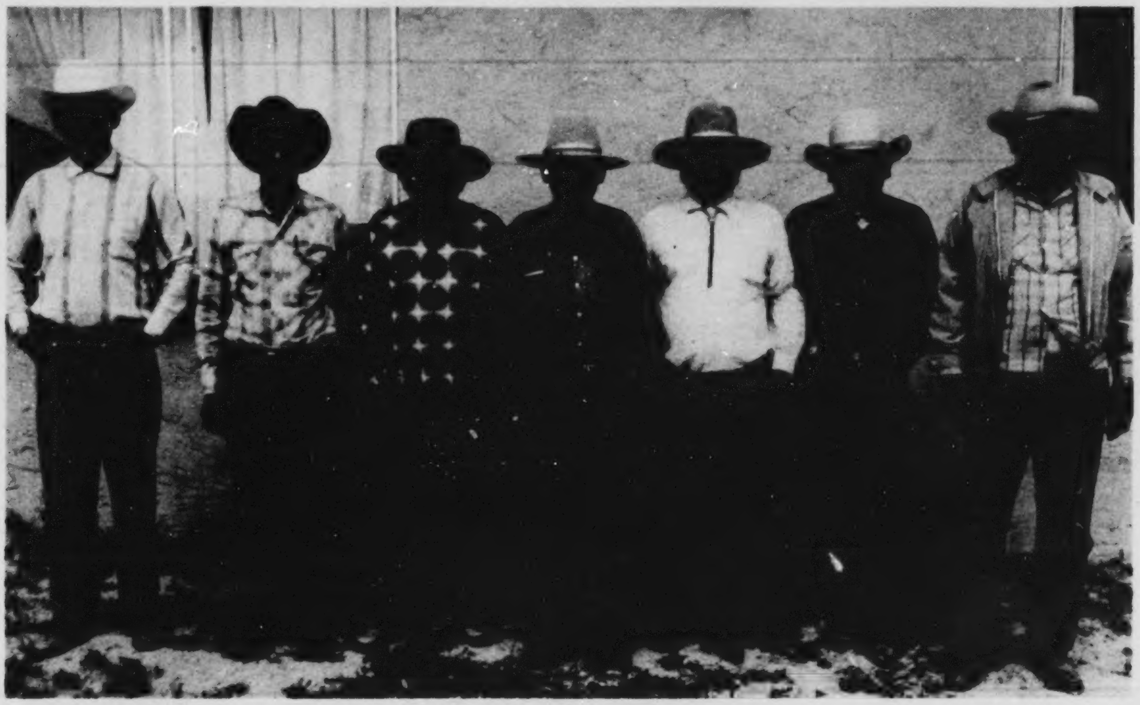
To anyone who doubts the Board's ability or control over the Demonstration School there is but one answer: go visit a session of a Board Meeting and see for yourself. The meetings are open and everyone is welcome.

Prior to the growth of the Rough Rock School Board and their acceptance of the full responsibility for the School there was another group that played a major role. This was DINE, Inc. which existed for some four years and was composed initially of three Navajo leaders. Allen D. Yazzie was the President of DINE and also served as the Chairman of the Navajo Tribal Education Committee. Ned Hatathli was the Treasurer and at the time he was Director of Education for the Navajo Irrigation Project. Guy Gorman was Secretary and served on the Tribal Council.

These three men formed a corporation that could legally receive funds from the Office of Economic Opportunity. DINE, Incorporated stood for Demonstration in Navajo Education.

Under the guidance and support of these three experienced Navajo leaders the Rough Rock School Board learned and matured. In other settings, having two boards might have proved unworkable, but in this case it did not. Yazzie, Hatathli and Gorman all wanted and without the slightest reservation, supported the local control of the Demonstration School by its elected School Board.

However, the nature of federal funding required a responsible corporation which had as officers experienced individuals. This was the role played by DINE.



The Rough Rock School Board in 1968: from left to right Ashie Tsosie, Thomas James, John Dick, Whitehair's son, Yazzie Begay, Benjamin Woody and Teddy McCurtain.

Photo by RRDS Staff

In the early 1970's the membership of DINE was expanded to include a Rough Rock School Board member—Thomas James. Later DINE, Inc. went out of existence and the Rough Rock School Board, Inc., became the legal contracting agency.

Credit certainly is due Allen Yazzie, now deceased, Ned Natathli, now deceased and Guy Gorman, still serving as Tribal Councilman from Chinle. These three were willing to take the responsibility which allowed Rough Rock Demonstration School to begin. They were highly respected by the local School Board.

In 1976 control over the Demonstration School rested with a six member school board. The six Rough Rock School Board members are elected by the various communities which make up the local school district and in the past served a three year staggered term. School Board policies stated that four of the members shall be elected by the residents of District 10—in which the school is located; one shall be elected by the residents of District 8 and one shall be elected by residents of District 4.[1]

The elections are held every three years or more frequently as deemed appropriate by the Board or the community. In August of 1976, all members of the Board placed themselves up for election, in spite of the policy of staggering their terms. There had been certain discussion by the Board and the community about the membership of the Board so it was felt desirable by all for the entire School Board to go to the people for their determination. All were reelected.

In the spring of 1976 there occurred an incident which sorely tested the various elements making up the school such as the School Board, faculty and staff, students and community members.

Briefly, the situation involved an irate Navajo parent, an employee of the school, who didn't want his daughter going with a Rough Rock teacher who was non-Navajo. Everyone got into the act, most teachers on the side of their colleague, and the School Board on the side of the parent.

The Board terminated the services of the teacher: then the teachers went on strike opposing such action. Ultimately the Board agreed to keep the teacher and the teachers agreed to return to work. The issue wasn't only one of who was right and who was wrong. The issue was basically: is the school controlled by the all-Navajo Board of Education? The answer clearly was *yes!*

Had this threat to the School Board's authority taken place in 1966 instead of 1976, the result may have been very different. In 1966 the Board was just beginning to operate and to learn how to control the School. A strike by the teachers may have been disasterous then. But by 1976 the Board had gained wisdom and confidence so they handled the situation without endangering the School.

To give credit and show respect to all those who have in the past served on the Rough Rock Demonstration School Board, the following list of former Board members is presented.

Hasteen F. Begay (Deceased)
Ada Singer (Deceased)
Yazzie Begay (Deceased)
Ashie Tsosie
Benjamin Woody
Fred Bia
Whitehair's Son
John Dick

Characteristics of the Rough Rock School Board

As is true with most Boards of Education, Rough Rock's Board spent the largest single amount of time, in terms of areas discussed over the ten year period from 1966 to 1976, in personnel. In 1968 the Board, in one of their few reversals, regained the authority to hire non-professionals which they had delegated to the administration in 1966. Through the control over the hiring and firing of all personnel at Rough Rock, the Board exercises its ultimate authority and it takes this responsibility very seriously.

One of the remarkable features a close study of School Board Minutes reveals is the personal concern of the Board with problems of its employees. The Board spends much time in Board meetings listening to, counseling with, and building bridges between its' various employees. Marital problems, drinking problems, personal problems, all merit the time and careful thought of the Board.

A cursory review of neighboring School Board Minutes for reservation public schools shows nothing faintly resembling this area of personal attention by the Rough Rock Board.

Another unique characteristic of the Rough Rock School Board, which distinguishes them from most run of the mill public school boards, is the total amount of time they spent on school matters. Public school boards on the Navajo Reservation meet at most twice a month, usually in the evening, and most frequently for three or four hours or approximately six to eight hours a month.

At Rough Rock the Board meets every Monday all day. In terms of a month the Rough Rock Board spends, at a minimum, twenty-eight hours. This larger amount of time which the Rough Rock Board spends on educational matters is felt by many to be directly related to their success and that of the school.

I have participated in public school board meetings on the Navajo Reservation and I've participated in Rough Rock Board meetings. There is a great deal of difference not only in terms of what is discussed and accomplished but also in terms of the atmosphere of the meeting.

When one studies and reads carefully the minutes of the Rough Rock School Board over the last 10 years, there are several apparent characteristics:

1) initially the Board moved with caution in terms of exercising control.

2) during the early years the Board developed the confidence which continued to grow each year.

3) during the early years there were more votes which were not unanimous.

4) almost without exception disagreement in terms of voting was directed at matters involved in the hiring or firing of people.

5) there is no recorded disagreement on substantive issues such as curriculum, policies and so forth.

A quotation by Ada Singer, one of the original School Board members and its only woman, clearly illustrates the attitude of growing confidence the Board had back in 1967. Speaking to the faculty and staff in January 1967, Mrs. Singer stated:

> "When I was elected by the community to serve on the School Board, I was bashful and afraid to say even a few words. But in the trips the School Board has taken to other reservations, and other states and other parts of the Southwest, I have learned that I am just as good as anyone else and I no longer am afraid to speak . . .[2] Now I am happy to participate because I know that I am just as good as anyone else. We want everyone to feel that way—that regardless of one's education, that one can make a contribution.
>
> "If the Bureau of Indian Affairs took over this school, a lot of us could not work here. A lot of us are uneducated and couldn't work here if this were a BIA school. I am glad our children are learning to read and write English, but I'm also very glad they're learning about the Navajo culture and the Navajo way. We want our children to be proud they are Navajos and this is what our school is doing."[3]
>
> During the formative years of the Demonstration School Yazzie Begay, then a Board member and now deceased, spoke in Navajo to the faculty and staff of the school with these words:
>
> "The school is here to serve the entire community and it is here so we can learn. The School Board has been given the opportunity and the responsibility to run the school and we are now trying to create the opportunity so that our entire community can learn. The school is not only for the small children but it is for all of us, even a person of my age (probably in his late 70's). I am not too old to learn.

> "Next week we are going to have another School Board meeting to discuss next year and what programs we will have. We want to be sure that the school has the kinds of programs that we, the community, want. This is the first time that the Navajo people have ever had the chance to express what they want in a school and we will take advantage of this opportunity. There are people who are critical of what we are trying to do at Rough Rock and what the School Board is trying to do.
>
> "We must not let this criticism interfere with our work or interfere with the mission and purpose of this school. These kinds of criticism must serve as a stimulus so that we will try harder. . ."[4]

Rough Rock has been accused by certain individuals of not having a representative Board—in other words, the Board doesn't truly and accurately reflect the larger community. Such charges are frequently heard in a democratic society, particularly by those who oppose the elected representatives. From interviewing residents in the Rough Rock school district it was not possible to find much if any support for such negative statements. The obvious reply is that if and when enough people feel that one or more of their elected representatives are not properly representing their constituents, then the people can and will elect others to represent them. This is what a democracy is all about.

The School Board has developed over the years the pattern of referring back to the community, matters it feels properly need to be decided by the total community: i.e. should the Mormon Church be allowed to place a trailer on the school compound, should specific economic development projects be undertaken and by whom, etc. The community's desire in 1976 to vote on all members of the School Board instead of just one whose term was up, also falls into this category.[5]

On the other hand, the Board is jealous of its responsibilities in all areas relating to the education of students and the overall development of the community. It must be remembered that classroom instruction is but one area over which the Board has accepted responsibility.

During the life of the school since 1966 the Board has been involved and responsible for such diverse areas as housing, community development, road improvement, health services, purchase and sale of hay and other feed to the community, arts and crafts, leadership training, economic development enterprises such as a chicken ranch, a pistachio nut operation, a food co-operative, an arts and crafts co-operative, a furniture and toy making operation, etc.

The six members of the Rough Rock Demonstration School Board have a combined total of twenty-four years of education: this breaks down to four years as the average number of years of formal education for the Board. Three members of the 1976 Board have never attended school.

Less there be some misunderstanding, a word needs to be added concerning the apparent lack of education on the part of the Rough Rock Demonstration School Board. The lack is in respect to formal education only. Each man is highly educated in terms of Navajo life and community expectations. Each man represents the highest and the finest in terms of community respect and quality and quantity of Navajo education. To call this Board, or any member of the Board, uneducated is to make an unexcusable mistake and shows the type of bias and prejudice that has made America's first citizens America's last citizens in terms of acceptance and respect.

When the Board began in 1966, the average number of years of formal schooling was one-half year. At that time only Teddy McCurtain had attended school of all the Board members on the original body. In light of the success of the body, perhaps there is a positive relationship between lack of formal education and successful School Board membership—rather than the reverse.

The neighboring Chinle Public School Board has been plagued over the years with recall elections, community dissatisfaction and lawsuits. Yet, the Chinle Board in 1976 had some 12 years as the average number of years of formal education for the Board.

While the Chinle Public School Board had three times as much formal education on the average as their counterparts at Rough Rock it would be equally true to say that the Rough Rock Board had three or more times the understanding, knowledge and respect for Navajo culture than did the Chinle Board. Perhaps that is the key.

It seems likely, when the final history of Rough Rock is written or when a final evaluation of Rough Rock's accomplishments are made, the major contribution will be the restoration of faith in the democratic process in which the little person is as important as the "big shot."

In a country that tends at times to be disillusioned about the lack of commitment and participation on the part of the average citizen, Rough Rock stands as a bold beacon reaffirming the values upon which this great nation was founded. A democracy is based on the dignity of each individual, the equality of all and not the control or power based on wealth, name, education, fame, or social status. Democracy means government by the people and for the people.

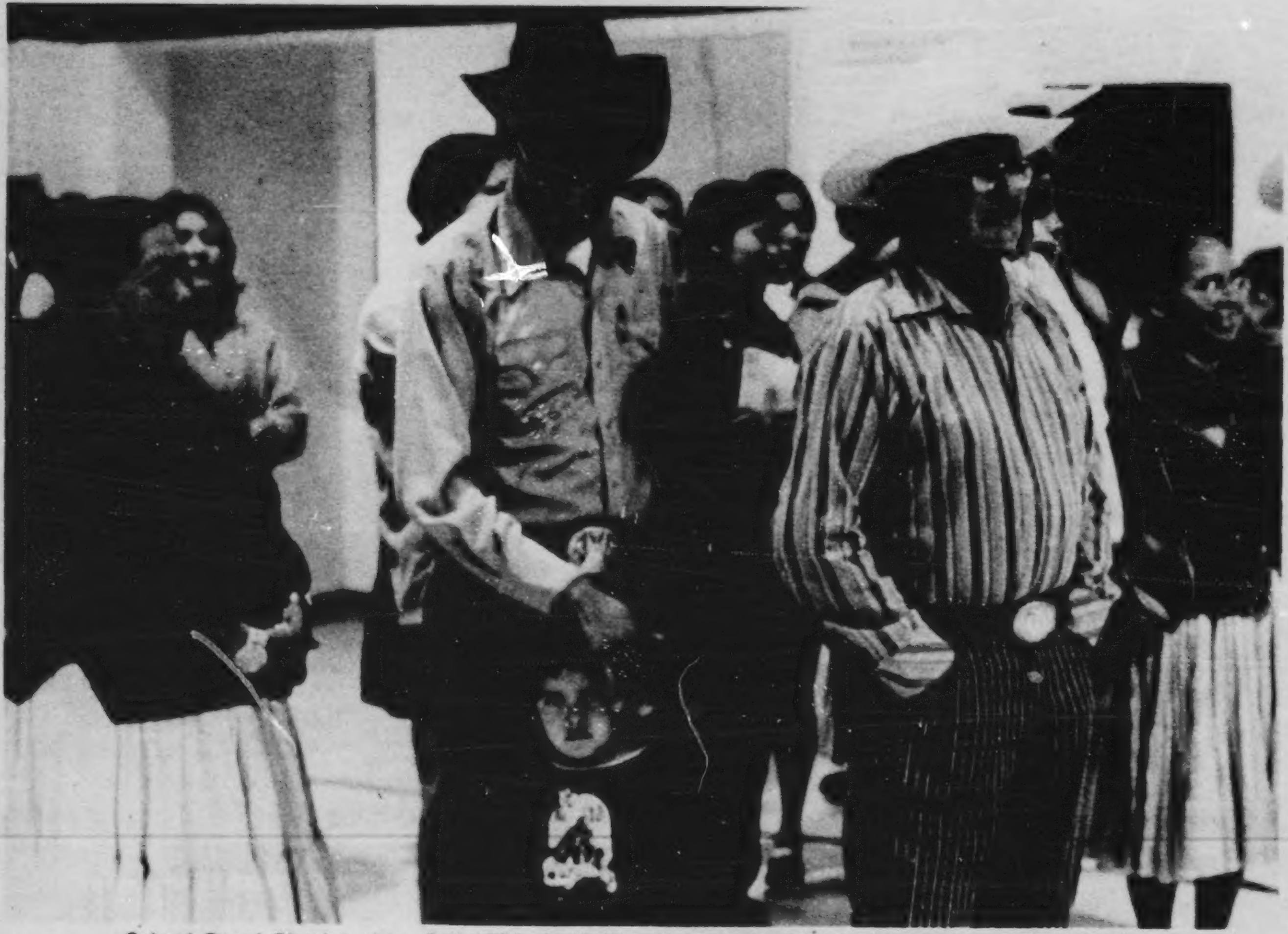
In many communities power has fallen into special interest groups and the people's voice is rarely or only weakly heard. In many communities education has become the responsibility of the professional with the public taking a back seat. The arguments are made by many educators that because of the increasing complexity of American education it is no longer possible, or desirable, to place direction and control in the hands of lay people who don't really understand what is needed and what is going on. This has created, or been created, by apathy on the part of parents. Consolidation, the rush for larger schools, has certainly contributed to the reduced involvement of the local citizens. Also, teacher groups have grown in size and power so they now speak with tremendous authority. Unfortunately, there has not been an equal growth of community and parent groups.

Consequently it is refreshing, if one believes in the principles of democracy, to see a community like Rough Rock with its almost non-existent economic base, its relatively "uneducated" School Board, and its isolated location practice democracy in a most successful, visible and magnificent fashion.

I am not suggesting the Board hasn't made, or won't make mistakes. Certainly they have and will. They are not possessed with divine providence to any greater degree than anyone else but the mistakes will be theirs and not someone else's. In breaking a horse the rider learns by getting thrown off. If his only experience is based on someone else telling him what to do or not to do he will never be a bronc rider. You must ride yourself—you must learn yourself, you must get thrown off yourself. In this way, you will gain the experience necessary to improve and not make the same mistake twice. So it is with the Rough Rock School Board. By making their own decisions they will continue to grow and learn. The present attitude of the Board is one of great pride in the school. Surely the School is imperfect, surely it has great needs, surely it needs certain improvements, but the basic fundamental fact remains unchallenged: the Rough Rock Demonstration School belongs to the people of Rough Rock and it is controlled by it's elected Board.

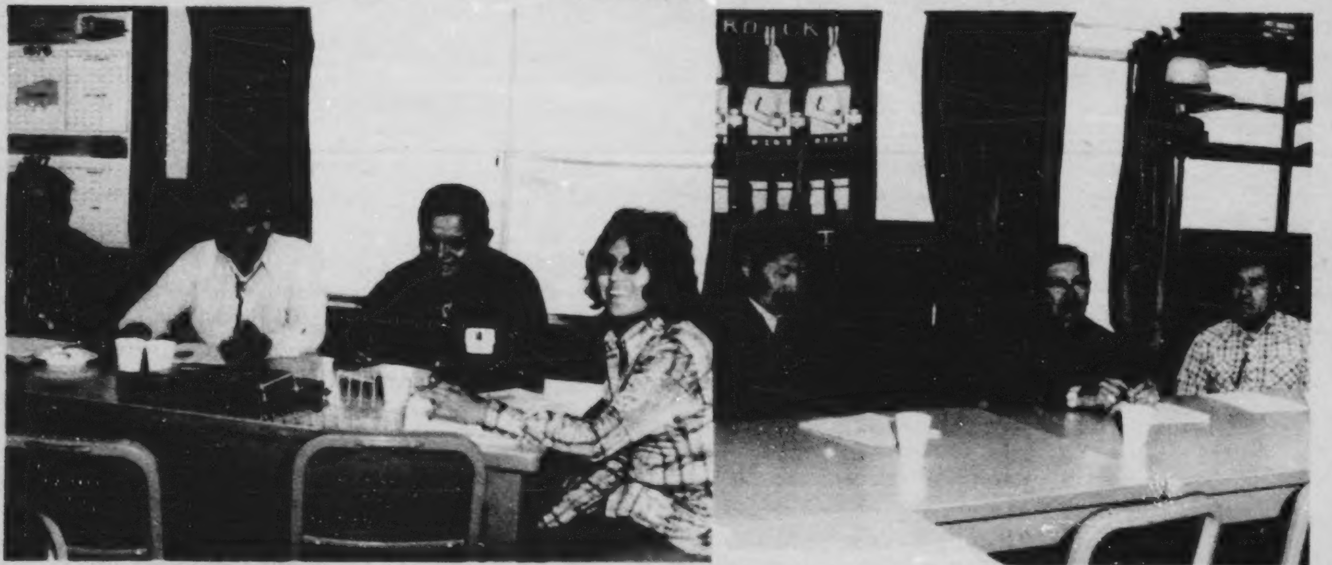
John Dick talking to Senator Walter Mondale of the Senate Indian Education Subcommittee on his visit to Rough Rock—March 17, 1969.

Photo by RRDS Staff



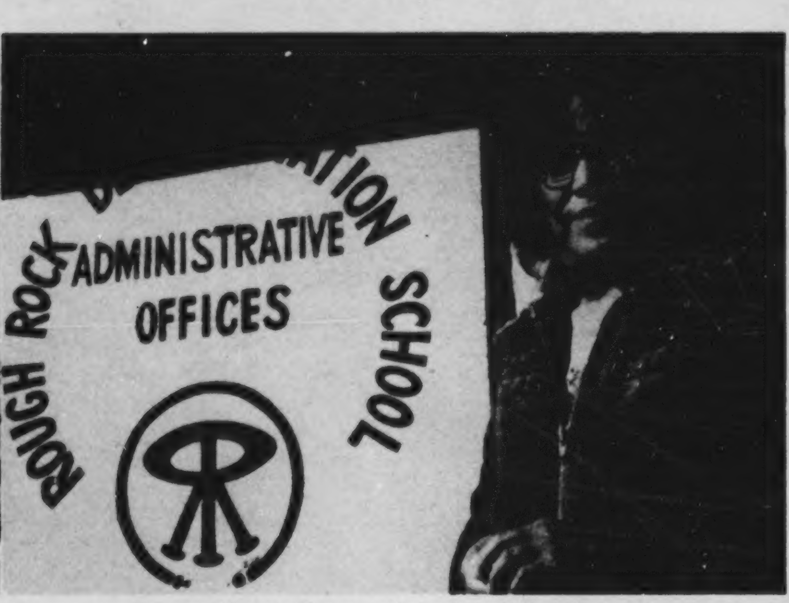
School Board Election time. Fall 1974. No ballots just stand with candidate of your choice. John Caboni, in striped shirt, was re-elected to the School Board.

Photo by Jeanne Willetto



The Rough Rock School Board in session, Fall 1976. Left to right: Thomas James Board Secretary, Teddy McCurtain Board Vice-president, Wade Hadley Board President, and Ethelou Yazzie Director Rough Rock Demonstration School; with Yellowhair Begay, John Caboni, and Dan Yazzie.

Dillon Platero, 2nd Director of the Demonstration School—1968-1973, left Rough Rock to become Director Navajo Division of Education the Tribal entity responsible for all Navajo Education. Photo by RRDS Staff



Ethelou Yazzie, Director of the Rough Rock Demonstration School, standing in front of the school offices. Fall 1976.

Photo by Bob Roessel

Personal Emphasis of School Directors

For good or for bad, the Rough Rock Demonstration School has reflected to some degree the personal emphasis and philosophy of its various Directors. Since the school began in 1966 and up to the present (1976) there have been three Directors: Robert A. Roessel, Jr., was the first Director and served in that capacity for two years. Next, Dillon Platero became Director and served five years, and Ethelou Yazzie has been Director for four years, since 1973.

The first Director was vitally interested in the community school concept as was the Office of Economic Opportunity, one of the major funding sources during the early years. As a result Rough Rock, during this period of time, reflected such an emphasis. Furthermore, the first Director was a strong advocate of the school teaching Navajo culture and language in the classroom. These interests were given additional thrust by the priorities of the Navajo people themselves and in particular the Rough Rock School Board.

The second Director, Dillon Platero, had special and unusual skills in the area of the school serving as a catalyst for overall community improvement. Under his leadership came the most innovative plans for comprehensive community development: a housing program, a school construction and expansion program, economic development plans and so forth. Furthermore, Dillon saw clearly the significance of the school in terms of future direction not only for Navajo education but also Indian education. He attempted to set up mechanisms so maximum transferability from Rough Rock to other communities seeking to control their schools was established.

The third Director, Ethelou Yazzie, has focused her attention on the vital area of academic excellence and curriculum development. She has begun broad programs designed to consolidate educational programs into proper scope and sequence; she has provided outstanding leadership and direction in developing adequate curriculum guides particularly in the areas of Navajo history, culture and language. Prior to this effort, many students complained that they may learn the same area twelve times in twelve years under the old system of laissez faire. Also, Ethelou is interested in finding out how achievement, personality and other sources of individual development compare between students of Rough Rock and elsewhere.

The first two directors of the school were open mouthed and used extensive publicity in alerting others to Rough Rock's existence and needs. The present Director, in an interview in 1976, made the following statement: "I told the Board if the programs are good let them speak for themselves . . . I think Rough Rock has come a long way, especially in the area of curriculum. That is my area."[6]

The common ingredient all three directors had was respect for the School Board and their total support for control over the Rough Rock Demonstration School to be placed in the hands of that elected body.

Two Areas of Controversy

In discussing "local control" two areas of controversy need to be briefly presented.

First, the question of nepotism, favoring one's relatives, has frequently been raised by critics of Indian controlled schools. Rough Rock has not escaped such criticism. Certainly it is true that relatives of the Board have been, and are, employed at the school. To have it any other way would be artificial and unrealistic. The Rough Rock community is relatively small, jobs are very difficult to obtain, and Board members' families must eat as must others. If a prohibition against employing any close relatives of a Board member were enforced many, if not all the members, would be forced to resign.

It would appear unreasonable to expect in a community where the average family income would be less than $1,500 to deny job opportunities to Board relatives. In those sections of the country where Board members and their relatives have jobs and earn an adequate living there, of course, is justification for such a prohibition. But in communities like Rough Rock you would destroy local control by making it possible for residents to serve on the Board only if no relative was employed by the major, and perhaps only, employer in the area.

This issue of employing relatives of School Board members has wide and far reaching implications for all Indian education. During the days of the Office of Economic Opportunity there was a prohibition against hiring relatives of Board members and this proved traumatic for all Indian communities. Regulations must take into account regional and cultural considerations and if made in distant places, like Washington, by people not familiar with all situations, you may very well defeat and make impossible the very objectives you set out to accomplish.

Second, another controversial factor needs to be discussed and that is pay for School Board members. According to the policies of the School Board each member receives seventy-five dollars for each School Board meeting he attends. Furthermore: "When board members give service above and beyond the normal duties of any board member, they will be reimbursed for per diem and mileage if own vehicle is used and in addition will receive $50.00 a day for their work."[7]

Local economic factors certainly created the need and provided the support for such a policy. To one not familiar with the Rough Rock community it may be possible to challenge or attack such a policy of paying Board members. In Webster Groves, Missouri, the members of the School Board are employed upper middle class individuals who probably make more money in a week than do most Rough Rock residents in a year. In such a situation, it surely is easy and proper to argue against pay for Board members. But in a Rough Rock situation it is equally proper to argue for the payment of Board members so they can carry on their duties as Board members.

In the first place, the Rough Rock Board meets at least once a week for a day-long meeting—not one or two evening meetings a month as do most public school boards.

In the second place, such a contribution of time would be absolutely impossible if these men had to find employment elsewhere.

In the third place, these Board members have families which require food, clothing and so forth.

Finally, if there were fifty-two Board meetings a year the members would receive $3,900 a year: not exactly placing them in the higher income tax bracket.

The experience at Rough Rock clearly and unmistakeably demonstrates that it is necessary, as well as good, to pay School Board members a modest stipend in order to get the level and quality of such leadership.

It might be pointed out that many Board members in other parts of the country receive pay for attending meetings, in fact, in 1976 a proposed resolution of the National School Board Association supported paying Board members for their participation on School Boards.

Tom Reno's Study

The significance of the Rough Rock Demonstration School in the area of local control and its implications for Navajo education is beautifully contained in a dissertation written by Tom Reno.

The only statistical research study which successfully attempted to quantify and contrast attitudes with reference to education between Rough Rock and another Navajo community was done by Tom Reno in his doctoral dissertation entitled: *A Study of the Knowledge and Attitudes of Navajo Indians in Two Communities Toward Navajo Reservation Schools.*[8] Summarizing his data, Reno stated:

> "1. According to the findings of the survey, there is an indication that Navajo adults in a community-oriented school area (Rough Rock) view their school with more knowledge and positive attitudes than do Navajo adults in the non-community-oriented school (Lukachukai).
>
> "2. On the basis of the data findings, evidence indicates that community involvement and participation in the local school activities leads to more knowledgeable residents with more favorable attitudes toward their schools.
>
> "3. A review of the data suggests that a community-oriented school is the type of school more likely to bring about positive attitude of the Navajo Indian toward his school and education in general.
>
> "4. A study of the survey responses reveals that it is possible to determine the kind and amount of information possessed by representative Navajo Indians regarding their local schools.
>
> "5. An investigation of the data acknowledges the uniqueness of the Navajo Indian in terms of what he judges to be the quality of education in the local school, and the criteria used in arriving at a judgment.
>
> "6. The results of the survey indicate that Navajo Indians served by a community-oriented school have a more positive attitude toward the local school board.
>
> "An inspection and review of all data presented through this survey indicates that there is a significant difference in the responses of the residents of the two Navajo communities (Rough Rock and Lukachukai) in relation to the Navajo Indians knowledge and attitude toward his schools. According to the findings of the study, it is submitted that Navajo Indians are more knowledgeable and have a more positive attitude toward the local schools when they are identified as community-oriented schools. . .
>
> "The most obvious conclusion derived from this study is that Navajo Indians have more knowledge of and a more positive attitude toward their local schools when the schools are identified in philosophy and program as community-oriented. The fact that the school in the study identified as community-oriented (Rough Rock) has meaningful local control through an allNavajo School Board, and that the curriculum and policies reflect local community needs, tends to imply that other Navajo Reservation schools should follow more closely it's (Rough Rock's), community orientation."[9]

Examination of School Board Decisions

A study of every recorded motion and subsequent vote by the Rough Rock Demonstration School Board reveals several significant items.

First, 98 per cent of all motions made by Board members were unanimous. In the ten plus year period, from June 1966 through October 1976, there were a total of 1534 motions in which a specific vote was listed in the minutes. Of these 1534 motions, there were 1508 unanimous votes.

Second, the Board made nearly five times as many decisions (motions) in the last five years as they did in the first five years. From 1966 through 1971 the Board made a total of 290 motions. On the other hand, from 1971 through 1976 the School Board made 1244 different motions. Of course, part of this can be attributed to the fact that during the later years there were better minutes kept, as well as identifying all Board actions by the process of formal motions by school officials. But this fact of more complete minutes can't obscure the fact that the Board certainly made more decisions in the last five years than they did in the first five years.

Third, there were more non-unanimous decisions by the Board in the first five years than in the last five years. Six percent of the motions made were not unanimous during the period 1966 through 1971: while one-tenth of one percent of the motions made were not unanimous from 1971 through 1976.[10]

In summary, an examination of the School Board minutes shows a Board that gained in time, confidence and ability, as mirrored by actions taken, and brought to the process the Navajo concept of consensus.

Public Law 93-638
The Indian Self-Determination Act

A matter of crucial importance to Rough Rock Demonstration School, as well as to every contract school, is the way the administration of the Navajo Tribe has interpreted the provisions of PL-93-638. This piece of federal legislation is boldly called the Indian Self-Determination Act and is supposed to free Indian tribes from the bureaucracy and paternalism of the Bureau of Indian Affairs and the United States Public Health Service. PL 93-638 provides the opportunity for an Indian tribe to contract with the BIA and the USPHS so that the tribe can carry out the federal agency's former function (service) itself and with the agency's money.

On the surface this Act would seem to be very fine and would indeed increase Indian self-determination. However, the Navajo Tribal Chairman and his administration has used the Act to centralize authority now in Window Rock, the capitol of the Navajo Nation, instead of in Washington. In other words, it now (1976) appears to many Navajo contract schools that the net gain of the Act is zero--all that has happened is the substitution of the Washington bureaucracy with the Window Rock bureaucracy.

On November 24, 1976 the Navajo Tribal Council adopted a resolution presented by the Tribal administration which required all future contracting to be channeled through the Tribe for approval.[11]

One of the unique features of the Rough Rock Demonstration School is its initiative in seeking necessary monies to carry out its varied programs. In the past, these funds have come from federal agencies, private foundations and other sources. Now, under the present Tribal regulations, all these efforts must stop and only those approved by the Tribe can be sought and accepted.

This arrangement will spell the doom of contract schools unless modified. Teddy McCurtain, School Board Vice-President, stated:

"We don't like the idea of working through PL 93-638. This will jeopardize not only Rough Rock but other contract schools as well. The guidelines adopted by the Tribe don't take into consideration the way Rough Rock has operated and the self-determination we already have. We don't like the Tribe stepping in and taking the same position of control that the BIA used to do. We still want to be able to receive direct funding with the decisions being based on the merits of our proposals and not Tribal politics."[12]

Shirley Begay, Director of the Navajo Curriculum Center at Rough Rock, pointed out that they had prepared a proposal seeking funding for the Center from the Carnegie Foundation.[13] This proposal remains at Window Rock pending review without even having been sent to the Foundation. The funds were desperately and immediately needed by the Curriculum Center to prepare and publish Navajo-based material, but the Tribe has held the proposal and hence, no funds.

Another major problem created by the Tribe's intent to control is seen in the contract problem between Rough Rock and USPHS with regard to funds to operate a clinic at Rough Rock. This matter is discussed more fully in the chapter dealing with "Problems." Suffice it to say, even though the Public Health Service agreed to a contract of some $110,000 to help operate a community-controlled clinic at Rough Rock, the agreement was null and avoid since the Tribe hadn't approved.

Members of the combined School Boards of the Navajo Contract Schools meeting with Tribal Officials in Window Rock, Arizona in January 1977 to express concern over usurping community power by the Tribe. Wade Hadley, President of Rough Rock Demonstration School seated in center chaired the meeting.

Photo by Bev Njaa

Thomas James, another School Board member, declared:

"Going under the wings of the Tribe might well delay or prevent future proposals from being approved. The Tribe might not act on the proposals submitted by Rough Rock, resulting in no funds. Whereas, if we continued to enjoy the direct route it would be much better—no delays. The only requirement would be the adequacy of our proposal as judged by the funding source."[14]

If the federal government allows the distortion of self-determination to occur or continue, then it surely must accept a major portion of the responsibility. It must be remembered that not all federal funds received within a state are subject to prior approval or control by the state. Certain funds go directly to a town or city, other funds go to other entities within the state *without* state approval and control. In many instances copies of proposals are submitted to a state agency for their information *but* not their approval: for example, the Chinle School District received Title VII funds direct under the federal Bilingual Education Act. A copy of the proposal was sent to the Arizona State Department of Education for their information but there was no need for their approval or disapproval before it could be sent to Washington.

There are, of course and properly, funds received by a state over which they have direct control.

Why should not the same pattern be used on Indian reservations? Certain funds should be sent directly to the Navajo Tribe: they submit the proposals, they control the funds. Yet, other funds should be sent directly to local Navajo communities, such as Rough Rock, and these funds remain outside the control of the Tribe!

If centralization and control over all funds for the entire Navajo reservation rests solely with the Navajo Tribe at Window Rock how in God's name can that lead to or be called self-determination?

Wade Hadley, Rough Rock School Board President, stated: "At a meeting of all contract schools on the Navajo reservation held at Borrego Pass several weeks ago (fall 1976) this entire problem of Indian self-determination was discussed. All of us are concerned over PL 93-638 if it is to be used to prevent and stop community initiative. Before passage of the so-called Indian Self-Determination Act (PL 93-638) Rough Rock received funds direct. Rough Rock is a recognized model for self-determination. It would be a tragedy if PL 93-638 kills that which it is supposed to encourage."[15]

Yellowhair Begay, a School Board member, declared: "Back in the days of Ft. Sumner (1868) the Navajo Tribe signed a treaty with the United States. That treaty pledges the word of the United States to do—provide—certain things and services for the Navajo people. It seems that now those at Window Rock have forgotten the treaty and its provisions. Just because we at Rough Rock try to be as independent as possible and do things for ourselves certainly doesn't mean Window Rock is powerless."[16]

Perhaps the growing concern over PL 93-638 on the part of the reservation's contract schools will result in the strengthening of a contract school organization. In 1974 the various contract schools located on the Navajo Reservation banded together and formed an organization which meets regularly to discuss ideas and share problems.[17] This organization must grow in strength and power if contract education is to succeed. All too often individual schools feel a sense of independence which can be self-defeating. The total enrollment of contract schools in 1976 was less than 1500 students. An effective organization is essential if this alternative type of Navajo education is to remain visible and strong. Rough Rock, as the oldest and first contract school, shares a major responsibility in this effort.

Interviews: Rough Rock School Board

Interviews were held with all six members of the Rough Rock Demonstration School Board. Five of these interviews were conducted in Navajo with Ruth Roessel acting as interpreter. The average number of years of service for each member on the School Board was over six years.

Wade Hadley—President Rough Rock Demonstration School Board—January 1977.

Photo by Bev Njaa

Board President Wade Hadley[18]

Wade Hadley was born near Kitsilee on Black Mountain in 1918. Wade attended BIA schools in Kayenta, Tuba City, and Chinle. He graduated in 1940 from the Santa Fe Indian School in Santa Fe, New Mexico: volunteered for the Army in 1941: served in the Bush Master outfit guarding the Panama Canal. In 1943 Hadley was sent to New Zealand in a convoy of thirty-six ships. Involved in fighting on different islands and ended up in Manila, Philipines in 1945. He was rotated home that same year.

Upon return from World War II he did some farming, then later worked on the first pipeline through the Navajo Reservation. Was hurt in 1969 in an El Paso Natural Gas plant explosion at St. Michaels, Arizona, also on the Navajo Reservation.

Then Hadley moved back to Kitsilee where in August 1961 he was elected Chapter President and later a member of the Rough Rock School Board.

Wade Hadley represents District 4 on the Board and has been President since 1972: after being first elected to serve on the School Board in 1971.

The following quotation reflects some of Mr. Hadley's thoughts concerning Navajo Education and the Rough Rock Demonstration School.

"Back when I went to school we weren't allowed to speak our own native tongue. We were punished if they caught us talking Navajo. There was yellow laundry soap which was used to wash our mouths out if we spoke Navajo. We were sent to boarding schools where we wouldn't be able to go home for nine months: we only went home in the summer. Now the kids have schools at their own back door. They can see their parents every day and still go to school. When I went to school there were very few cars or trucks. I remember my family took me to school on horseback.

"It's great that today we have schools closer to the homes of the kids so they can be home.

Rough Rock stands as the best and strongest school that is controlled by the local community. People may criticize us but the fact remains the local community elects the School Board. If they aren't pleased with the Board, the community can make any changes they wish to make. This is what democracy is all about! This is what I believe in and what makes Rough Rock good.

"It is vital for Navajo children today to learn about their heritage, their culture, and their language. Many of us who attended school years ago were taught to be ashamed of our Navajo way of life. This hurt the individual and this hurt the Tribe. As I look back we would have been way ahead today if we would have been taught bilingual and bicultural back in the days I went to school.

"There is one very great need our school and every school faces: that is enough books dealing with Navajo life. Our Navajo Curriculum Center has published some excellent books but there just aren't enough books available that are written by Navajos or from a Navajo perspective.

"I'd like to see more schools get interested in teaching leadership and public speaking. We must train the leaders of tomorrow. Our high school is moving in this direction. We need leadership training so the graduates can be future leaders not only for their community and their tribe but also for their nation.

"It's not easy to be a Board member. There are many, many meetings. Also there are many decisions which must be made. These decisions will effect the future of the students and have to be judged carefully. It's easy to criticize but a Board member must be strong and realize his service is to the future."

Teddy McCurtain, Vice-President Rough Rock Demonstration School Board—January 1977.

Photo by Bev Njaa

Board Vice President Teddy McCurtain[19]

Teddy McCurtain was born in 1910 near Rock Point, a community north and east of Rough Rock. He attended the BIA Chinle Boarding School to the third grade. Teddy McCurtain worked at Mesa Verde National Park helping make the entrance road. To get to work at Mesa Verde he would ride horseback from Rough Rock to the Park, a distance of perhaps 150 miles, and then each fall ride horseback back to Rough Rock. Later, he worked on the railroad up till 1947. During the uranium boom of the 1950's Mr. McCurtain worked in the mines at Dennehotso, a Navajo community near the Utah border. While working in the uranium mines he was asked to run for Tribal Councilman from his home community. In spite of his objection, he was elected in 1959 to serve on the Navajo Tribal Council, even though he had not campaigned but, rather, had remained on the job at Dennehotso. Mr. McCurtain served twelve years as a councilman representing the

Rough Rock and Many Farms communities. In the capacity of Tribal Councilman he was very influential in the support for a Demonstration School at Rough Rock. There was no Chapter at Rough Rock when the Demonstration School began in 1966.

Following the successful start of the Demonstration School, of which Mr. McCurtain was a strong supporter, he helped organize community understanding for the concept of local control. Next, Mr. McCurtain used his interest in improved Navajo education to help start Navajo Community College, using some of the BIA school facilities at Many Farms.

He has been on the Board since the beginning of the school in 1966 and has served as President for five of those years.

The following statements reveal some of Teddy McCurtain's thoughts about Rough Rock and Navajo education.

"Before the Demonstration School was a reality and during the early period of talk I gave careful thought to the benefits of such a school. We discussed this in Chapter meetings and I was convinced this kind of a school would be good. I felt here is my chance. I've always wanted to do something to help our children. Here is a chance to help because it would be our school—not Washington's or anyone else's. To control our own school I felt would be good and allow us to mold our school to meet the needs of our children.

"When the community finally voted as to whether or not to have a Demonstration School they approved it and elected the members of the School Board. I was elected President with Yazzie Begay as Vice President. That is how it all began. The people wanted to have their own school and the Rough Rock Demonstration School grew out of that desire.

"We as members of this community want to control the education of our children. This is what every community off the reservation does and that is what we want also. We must work together to achieve those objectives we set for ourselves. This school is of the greatest significance: it clearly demonstrates that Navajo people can control and guide the education of their children. It must not fail and it will not fail! Yet, there are many who are jealous, even some in our own community and they would like to see it fail! We as members of the School Board must always work for the improvement of our school. We must not let jealousy or criticism hinder or weaken our school.

"I believe that knowing yourself—your culture and your language—makes you strong. You don't have to go to college to know how to help your people or how to work with them. In fact, I doubt if one learns this at college. A lot of Navajos go to college and yet have lost their culture and perhaps their language in the process. They return to the reservation and are unable to understand and help their own people. They think they know everything, yet they don't know the most important thing which is their culture.

"At Rough Rock we teach both the white man's and the Navajo's way. In this manner, they can respect both—select the best of both and consequently be ready and able to help their own people.

"We have Navajo parents who come from every corner of the reservation and who want to enroll their children at Rough Rock. They say they want to do this because Rough Rock teaches Navajo language and Navajo culture. It is impossible to separate English and Navajo. Both are essential—it is absolutely necessary for our students to learn both.

"I have seven children presently attending Rough Rock so you can see my support for the school."

Thomas James, Secretary Rough Rock Demonstration School Board—January 1977.

Photo by Bev Njaa

School Board Secretary Thomas James[20]

Thomas James was born in 1909 at Tselani Springs, a community south of Rough Rock and on the other side of Black Mountain. When he was six years old his father died and the family moved back to Rough Rock. Thomas attended the BIA Boarding School at Chinle and then was sent to the BIA School at Ft. Apache on the White Mountain Apache Reservation in central Arizona. He stayed at school nine years without returning home once. Thomas' mother got very sick when he was in the 9th grade so he was given emergency leave. He never returned. Back at Rough Rock Thomas was one of the few who could speak English and was used as an interpreter for the CCC and other conservation programs of the 1930's.

Thomas James held a variety of jobs: working on the railroad, uranium mines, as well as for the BIA at the old Rough Rock School.

He was elected to the School Board in 1967 and has served since that time as a Board member. Mr. James has been Secretary of the Board since 1969. He represents District 8 on the Board, which is the area west of Rough Rock toward Chilchinbeto.

The following quotes show Thomas James' feelings with regard to the school and to Navajo education.

"When I came on the Board the school was beginning to grow and we as a Board were beginning to understand what 'local control' meant. There have been many difficult times that our school experienced over the past years. But by working together we have kept our school open and our children in school. It hasn't been easy but it has been wonderful.

"I think the school is doing an excellent job. It's good that we teach both Navajo culture and Navajo language. I very strongly believe this is necessary! Since I was away at school so many years without being able to come home I never fully learned the Navajo way. Today at Rough Rock our students can learn things about their heritage and culture that I never knew or had a chance to learn. We need to know who we are if we are to know where we are going. We must keep those things that make us Navajo. Our old people used to teach this to us but most of them are gone now. It's up to the school now or we will lose our culture and our language.

"We need to know about our land, our animals, our stories, our history and our language. This knowledge keeps us alive. We need to know these things so we can be strong.

"I feel local control is vital. As community residents we have been elected to serve on the

Board. The people elected us to represent them. It's hard to run a school. We don't have higher education yet we have the welfare of our children at heart: we know what we want for our children.

"When there is a problem affecting the school we discuss it. By talking problems over and by working together we can solve the problems and develop necessary programs. The community people are behind us and we do our very best. This is how we control the school: it's not easy but it's important.

"The experts could run the school from outside like they used to do. They didn't know the people, the children or the community. Something like that can't work. With local control if we make a mistake it is our mistake and we can correct it. There is no way to develop a meaningful educational program unless it is done by the local people themselves. No one can do it for you no matter how much education they may have. Outsiders may lie to us or lead us in the wrong direction: it isn't their school and they can't care as much as the parents and children themselves.

"We feel we can run this school. We don't need outside experts controlling our school and telling us what to do. Surely we want and need to employ professionals to assist us to achieve our goals and objectives in education. But they need to understand us, respect us and remember they work for the community and at the pleasure of the people.

"We don't want some expert telling us what to do who is here today and gone tomorrow.

"If you are elected by your people to serve on the School Board you shouldn't worry when one or several people talk against you. This happened last spring (1976) in a problem the Board experienced. Certainly it hurts to have anyone say things that are against you and your efforts but that is the price of leadership—you must always remember you are doing your best to help your community and your children."

John Caboni—member Rough Rock Demonstration School Board—January 1977.

Photo by Bev Njaa

School Board Member John Caboni[21]

John Caboni was born in 1909 at Rough Rock where he has lived his entire life. He was brought up in the Navajo way until he left to work on the railroad at age 21. Mr. Caboni worked for the railroad off and on for a period of nearly twenty years. They in 1955 he was seriously hurt while working on the railroad and had to stop work.

Mr. Caboni never attended school but rather was responsible for herding sheep and other livestock as a boy.

He was a resident of the Rough Rock community at the time the Demonstration School began. John Caboni worked as Arts and Crafts coordinator and other jobs at the Rough Rock School for a period of five years. He also took part for one year as an apprentice in the Navajo Mental Health Project (Navajo Medicine Man Training Program).

John Caboni was elected to the Board in 1975. Actually for several months at the beginning of the school he served as Chairman of the School Board.

The statements which follow represent some of Mr. Caboni's thoughts about the school and Navajo education.

"I believe this school is very important because we all are working together. We aren't split on the Board as is true in so many other places. On the Navajo Tribal Council they are split into factions and thereby have a more difficult time accomplishing anything. Here we are working together so we can get things done. The success of the Rough Rock Demonstration School is due to the School Board working together for the welfare of the school and students.

"Prior to this past school board election, held in August 1976, I felt I wanted to leave the Board and give someone else a chance. But the people wanted me to stay on since I had experience. I know several of us wanted to leave the Board before the last election but the people felt we should stay on.

"I've never been to school myself and I don't know English but I know our children must go to school and learn. We want them to learn both English and Navajo. If they learn their language and their culture then they (students) can be proud of who they are. I want our students to learn both—it's very important.

"We must always strive to strengthen our Navajo language and culture program at Rough Rock. In the past several years these vital programs were not strong enough so we had to revitalize them. We hired Navajo people this summer to work on the curriculum in these areas.

"We want to make the area of Navajo language and culture strong again like it once was. It's especially important to me since I was taught the Navajo way. By learning and practicing the Navajo way you become a better person, a better Navajo. That's why I am what I am today. I enjoy a good living because I believe the Navajo way. I want our students to learn these things.

"Navajo language and culture are the heart and center of our school. Without it we would be like any other school. I worry about this area: the Board has been concerned that the instructional program was leaning toward the English and ignoring the Navajo. This is why we have taken the steps we have to again re-emphasize Navajo language and culture in the classroom.

"If this school fails to teach Navajo language and culture it will fail. We must teach our children their own culture and their own language.

"I feel local control is good but it is also difficult. It was easier when we had enough money for our school. Now it's much harder to get the money. Local control becomes impossible if there is no money or not enough money. It's strange but the BIA always has enough money for their schools while there never seems to be enough for the contract schools. We use the medicine men to help us when we go on trips on behalf of the school. Their prayers have certainly helped."

Dan Yazzie—member Rough Rock Demonstration School Board—January 1977.

Photo by Bev Njaa

School Board Member Dan Yazzie[22]

Dan Yazzie was born at Rough Rock in 1918, the year there was a severe influenza epidemic. His mother came down sick so they milked the sheep in order to feed the baby. As a boy he wanted to go to school so badly that he ran away to school, but they wouldn't let him enroll. Mr. Yazzie worked as a boy herding the sheep. Later during the 1930's he worked on various CCC programs (Civilian Conservation Corps, a federal New Deal Program launched by then President Franklin D. Roosevelt to help unemployment and conservation).

Dan Yazzie worked on the railroads in many different western states including Idaho, Utah, Washington, and Nevada.

When the Rough Rock Demonstration School began, Mr. Yazzie worked as a Dormitory Parent.[23] He also participated in the Navajo Mental Health Project (Navajo Medicine Man Training Program) and learned two major ceremonies: Evil Way and Blessing Way. Dan Yazzie never attended school. He is recognized as a respected medicine man by his community.

The following statements were made by Dan Yazzie and reflect his feelings particularly with regard to Navajo culture.

"Today so many Navajo homes don't know the Navajo way. So it's up to the school to step in and help. Education is a matter of teaching what you think is important. If we feel our Navajo way is important than we must teach it in the school. Remember the school (education) is but a reflection of us—our culture. It's up to us to make it a true and a good reflection.

"We only live on this earth a short time. The Holy People created all things. The Holy People have the power: not the white people, the black people or any other people. If we believe in the Holy People and have faith in them we shall continue to live and we shall continue to walk in beauty.

"All the animals, the earth, the sky, the rocks, the plants and the people are all interrelated and interdependent. This is the teaching of the Holy People. We must live in harmony with mother earth.

"Once the School Board went to Washington when there were great problems, no money and it seemed that we would have to shut the school down. Someone turned to me and said: 'We need your help, can you pray for us?' So I prayed to the Holy People and a few minutes later we got the money.

"That is why I believe in the Holy People and why I believe in the Navajo way. If you have faith it works for you.

"People look at education in different ways. All students are different, some learn fast, others don't. Some learn one thing easily while others don't. Each student thinks differently. Each student is unique. Each student is a treasure. It is necessary for the school to recognize these facts and to respect the child.

"It's worthwhile to help prepare the way for your children. We as Board members try to think in a way that will make education meaningful and worthwhile for each and every child. This is hard to do but it is good to try.

"By using our culture and our language we are strong. We were given a culture and a language by the Holy People. We didn't make the language or the culture. The Holy People gave us laws to live by, they showed us how to live, what is right and what is wrong. They gave us the ceremonies. All of these things were taught the Navajo by the Holy People. No one has any power except the power the Holy People gave us.

"It's strange that there are many people today who think that by themselves they are strong: as if their strength came from themselves. Those people aren't grateful and thankful.

"Every day people return to their mother the earth (dic) yet through the Holy People we live. Today many of our young people don't understand these things. It's hard to teach and it's hard to reach but this is what Rough Rock is all about.

"When I first came to the Rough Rock Demonstration School as a Dorm Parent it was an entirely new situation for me. It was like walking into a dark room. I learned a lot by observing people. I wanted to learn about education so this gave me a chance. If you really want to learn something you can.

"We Navajos believe we should learn both ways—Navajo and English. To do this we turn to the schools. Learning is never easy but it is necessary if the Navajo people are to progress and remain strong.

"Learning to be a medicine man is very hard work. You must sit up all night: you must give your complete attention. The same is true in learning the white man's way. It is difficult and it takes great effort. We must learn both—not just one.

"By my experience as Dorm Parent I came to understand much about education. These same experiences prepared me for my later role as a Board member. Also my experience in learning to be a medicine man prepared me to understand education better.

"Being on the School Board is difficult because you are thinking not only for the children going to school but also for those coming later. We want to make our school a place the children can be proud of. Perhaps someday the graduates will come back and say to us: 'Thank you, my grandfather; you prepared a good school for me. Thank you.' "

School Board Member Yellowhair Begay[24]

Yellowhair Begay was born at Rough Rock in 1921. Mr. Begay never went to school as he was told to herd the sheep in order to help his family. During the 1930's he worked on reservation CCC projects. Later Yellowhair Begay worked on the railroad for nearly 20 years in many of the western states. Also he worked at the Army ordinance plant at Ft. Wingate and at Belmont, near Flagstaff, Arizona.

Mr. Begay has been a Grazing Committee member representing the Rough Rock area for 14 years: for 12 of those years he has been Chairman of that influential committee. In addition, he has been Rough Rock Chapter vice-president for 8 years and a member of the Rough Rock Demonstration School Board for 10 years.

Yellowhair Begay has been a strong advocate for Navajo control over Navajo education. The following quotation reveals some of Mr. Begay's thoughts concerning the Rough Rock School.

"I feel the Rough Rock Demonstration School is very important: all schools are important but Rough Rock enjoys a position of peculiar significance. Nothing is more important than for all Navajo young people to learn to be proud of themselves, their history and their culture as well as

Yellowhair Begay—member Rough Rock Demonstration School Board—January 1977.

photo by Bev Njaa

to speak excellent English and understand the dominant society. Only in this way can our students become confident and contributing citizens both on and off the Navajo reservation. Rough Rock is one of the few schools that attempts to teach students both ways.

"Some of our students have no father or mother so we have a special role to play. We want our children to get the kind of education that will help them in the future. I feel responsible for helping developing and supervising a system of education which will help our students the most. That is why I am involved in the Rough Rock School.

"One of our most urgent and continuing problems is enough money. If we are to develop a proper system of education, such as we have done at Rough Rock, we must have the necessary money. One thing that constantly bothers me is what happens if we don't get enough money with which to operate? What will happen to the students and what will happen to this kind of education? The BIA always has enough money and there never is any threat to close their schools down because of inadequate funds. Why us? We must receive enough money to do the proper job!

"I feel Rough Rock Demonstration School is different than BIA or public schools because we teach both the Navajo way and the way of the dominant society. It is vital for our students to learn Navajo language, history and culture at school! We must understand and teach our own language and culture.

"Also, we need to be able to learn English, Math and Science. Our students need to learn both ways and this is what Rough Rock has been doing since it began. If a child learns both the Navajo and the White man's way he will be able to live successfully in either or both worlds. It's like having a team of horses pulling a wagon. If both are properly treated and respected and if both does his share then the wagon moves forward. Both horses are necessary and both are important. So it is with both the Navajo way and the White man's way.

"Navajo language and culture must be taught in the school. The school is the place you teach what you want the children to learn. We want the child to learn Navajo language, history and culture so the school should teach those subjects. In this way the child learns to be proud of who he is and is able to stand tall.

"I believe the community should control the school. This is what we have at Rough Rock. It is only in this way that the people whose children attend that school can express their desires and concern to the school in a way that results in action. We as a School Board can only do those things that the community wants. It's up to them.

"We want to work cooperatively with the BIA. We need to understand and help each other. It's better that way. We use money from the BIA for our school and we need to have good communication with them. Actually, it's not BIA money but they are responsible for it.

"There are a variety of problems which confront us. These problems primarily deal with the relationship of other agencies with Rough Rock; for example, the BIA, USPHS, the Navajo Tribe and others. Sometimes these agencies refuse to consult with us and evidently do not respect us. The concept of a local Navajo community accepting full responsibility for education and other areas and doing things to help itself is new and at times there is jealousy.

"I feel our school is moving forward. Our school is recognized across the United States. It's here for anyone to visit and see. Those that want to criticize and destroy what we have done are many but nevertheless, our school stands strong. We now can withstand attacks which at an earlier period in our life may have been fatal. No one person built this school and no one person is today responsible for its success. The Rough Rock Demonstration School is the result of the efforts of many people. We are very proud of our school."

1. School Board Policy Number 4, adopted September 11, 1973.
2. During the first several years the Board traveled to some 15 different reservations in the Southwest, visited BIA and public schools and met the university officials who conducted workshops on Being a Board Member.
3. School Board Minutes, Rough Rock Demonstration School, Vol. 1, 1966-67, pp. 69-70.
4. School Board Minutes, Rough Rock Demonstration School, Vol. 1, 1966-67, p. 68.
5. School Board Minutes, Rough Rock Demonstration School, July 9, 1976, p. 25.
6. Interview with Ethelou Yazzie, October 19, 1976.
7. *Staff Handbook for 1976-77 — Rough Rock Demonstration School*, p. 54.
8. Thomas R. Reno - *op. cit.*
9. *Ibid*. p. 80-82.
10. In the period 1966-71 there were a total of 17 non-unanimous decisions out of a total 290, while in the period 1971-1976 there were a total of nine non-unanimous decisions out of 1244.
11. Navajo Tribal Council Resolution (JN 24-76).
12. Interview with Teddy McCurtain, December 7, 1976.
13. Interview with Shirley Begay, December 7, 1976.
14. Interview with Thomas James, December 7, 1976.
15. Interview with Wade Hadley, December 14, 1976.
16. Interview with Yellowhair Begay, December 14, 1976.
17. In 1976 there were the following contract schools: Rough Rock, Ramah, Rock Point and Borrego Pass. Navajo Community College might be considered a contract school also.
18. Interview with Wade Hadley held October 12, 1976.
19. Interview with Teddy McCurtain held October 12, 1976.
20. Interview with Thomas James held October 12, 1976.
21. Interview with John Caboni held October 12, 1976.
22. Interview with Dan Yazzie held October 14, 1976.
23. A program in which parents from the community lived in the dormitory with the children so they could serve as a foster parent as well as tell Navajo stories and so forth. See discussion under "History of Rough Rock: An overview."
24. Interview with Yellowhair Begay held January 7, 1977.

NAVAJO EMPHASIS

School Board Support for Navajo Studies

The Rough Rock Demonstration School can be likened to a three legged stool: one leg (emphasis) is local control, one is educational excellence and innovation, and the third is Navajo emphasis.

Upon careful examination of the school over the period of its life one becomes very much aware of the Navajo emphasis. While it is true this emphasis has varied in terms of its practice in the classroom, it has never varied in terms of the commitment of the School Board. One is drawn to the inescapable conclusion that the factor of local Navajo control is the means to achieving a changed curriculum in which Navajo life, culture and language are major additions to the traditional subject areas.

At Rough Rock the desire of the Navajo people to control their own education is not an end in itself: but rather is seen as the means of bringing into the classroom those elements of Navajo life which contribute to a positive self image and which Navajo people want taught.

This fact is vital in terms of its impact on Indian education and should also have a clear message for American education. We know that education, formal and informal, has always been viewed by social scientists as the vehicle whereby a culture perpetuates itself and a means whereby a culture teaches its young what it wants its young to learn.

Under the old system of BIA education the thrust was on scrubbing the Indian student white so he could as quickly as possible lose those Indian characteristics which would hinder his advancement. The techniques that were used were designed to strengthen this kind of destructive education: boarding schools were key tools in such a plan since this would remove the harmful influence of the home and its Indian culture for longer periods of time. The distance of these boarding schools from the student's home was another key ingredient in that a school 200 miles away was certainly better than one 20 miles away since it made running away more difficult.

Another key weapon used in these types of "scrub them white" schools was to forbid the student from talking their Indian language and to devise appropriate physical punishment if there was a violation.

This "Father Knows Best" kind of education has been the foundation of Indian education for decades upon decades. The tragic fact remains that there are both Indian and non-Indian supporters of such a system of education today. Perhaps today the colors are more muted but the essentials remain: namely, there are those who believe Indian culture and language are liabilities and the school must not waste its time teaching these as the key to success is the ability to compete with the white man on his own terms and in his own way—this requires fluency in English, math, and so forth.

Roessel in his *Handbook for Indian Education* stated: "Educators, if they are desirous of maximum results, should inculcate or reinforce a sense of pride on the part of the Indian student in his own culture and heritage. Modern education will of necessity teach the Indian child the characteristics and the fundamentals of western civilization. But, it is equally important that these Indian students recognize the values and contributions that their culture has made, and may continue to make, in the growth and development of this nation. Too often we are concerned solely with making non-Indians out of Indians. In the process we may create more problems than we solve. We must always be careful not to break the mold in which the Indian child was raised—because if we do, we may break or destroy the individual who was in that mold."[1]

The Rough Rock School Board sees as one of its most important tasks the bringing into the curriculum and thereby the classroom, Navajo language, history and culture.

The School Board adopted the following policy with regard to Navajo culture on September 11, 1973:

"It is the policy of Rough Rock Demonstration School to provide courses and training in the school curriculum for its students in both the dominant American culture and in Navajo culture. Emphasis should be given to the areas of Navajo mythology, kinship system, methods of economic livelihood, Navajo medicine and medicine men, and the do's and don'ts of Navajo society."[2]

This policy was slightly revised by the Board on July 16, 1976, when it added to the areas to be taught "contemporary Indian issues, self-image, traditional counseling, and arts and crafts."[3]

Furthermore the Board in 1974 adopted the following policy in regard to teaching Navajo language:

"It is the policy of Rough Rock Demonstration School to encourage the learning and use of the Navajo language. Children in the dormitories and classrooms shall periodically be exposed to good Navajo."[4]

In spite of these clearly stated policies about teaching Navajo culture and language the track record is not consistent. From the following data it is clear that the Board was not satisfied with the teaching of Navajo language and culture.

In November of 1967 the School Board issued a memo to all school staff expressing their disappointment over the failure of many of the teachers to provide adequate instruction in Navajo language and culture.

> Memo to All School Staff[5]
>
> We were both shocked and dismayed to hear the reports that our children in Phase I (lower elementary grades) are not receiving instruction in Navajo culture. According to the recently developed schedule, our children in groups 1A, 1B, 2A and 2B are only receiving 1½ hours of instruction (per week) in Navajo social living and nothing in Navajo language. This is compared to 15 hours a week for English language arts and 3 hours per week for Anglo social studies. We are, therefore, enforcing our policy which we thought was clear and which requires both Navajo language and culture to be taught to every child every day of the school week . . .
>
> Signed: the Rough Rock School Board

In November of 1972 the Board expressed their concern: "There is a feeling that English instruction has increased at the expense of Navajo language instruction. This is particularly true in the middle and high schools."[6]

The minutes of the School Board for February 25, 1974, stated:

> "Thomas James (Board Member) asked why there is so much emphasis on measurement of facility in English and evidently none in Navajo? Miss Keams replied that evaluation in Navajo is still (after seven years) being worked on. . .
>
> "Teddy McCurtain (Board Member) asked when can we reasonably expect to be able to assess degrees of competency in the Navajo language? No specific answer was given, merely, that it takes time."[7]
>
> There has always been a tremendous level of support from the students for teaching Navajo history, culture and language in the various classrooms. School Board minutes for October 29, 1974, stated: "Mr. Kiyaani (who then was Principal of the Middle School), brought out complaints made by some of the better students who feel Navajo language classes should also include Navajo history and culture."[8]

During the summer of 1976 the School Board expressed its deep and growing concern over the lack of emphasis and lack of continuity in Navajo history, language and culture. In order to remedy this situation the Director, Ethelou Yazzie, recommended to the Board hiring Mike Mitchell, an instructor in Navajo Studies at Navajo Community College and who formerly worked at Rough Rock, as a consultant. The Board approved this action and Mike taught a workshop and worked with a newly formed Navajo Curriculum Committee for the purpose of restoring a Navajo emphasis to the curriculum.

Photo by Bev Njaa

Jean McCurtain and Louise Bennally-making fried bread to help raise money for the Navajo Culture and Language Center—Fall 1976.

Classroom Programs in Navajo Studies

The elementary school has a program in which the language of instruction during the first three years is primarily Navajo. Following this early emphasis and use of the students native language, English is introduced in increasing amounts. This is not to say that English isn't taught in the first three grades, only that during this period there is a heavy emphasis on the Navajo language. All teachers at that level are Navajo, which makes such a program possible.

The past procedure called for the use and teaching of the Navajo language in the elementary school but there often was no specific program for teaching Navajo culture. In fact, for a period of several years it was evidentally felt that teaching the language meant teaching the culture: that there was no need to teach Navajo culture itself.

This notion proved false and in 1976 three teachers were employed on a full-time basis to teach Navajo culture and history to all elementary school students. The School Board, upon review of the former approach of only teaching Navajo language, became dissatisfied and decreed that Navajo culture be taught not only in the elementary school but throughout Rough Rock Demonstration School.

In most levels of the elementary school there are parent and teacher aides who are Navajo. These individuals are also used to teach aspects of Navajo life.

All students at the elementary level are taught to read and write Navajo. This Navajo literary program continues through high school.

At the Middle (Jr. High) School the Navajo Studies program continues with staff from the Navajo Culture and Language Center teaching all students. The program calls for two hours per week in Navajo culture. Prior to 1976 the Middle School was most neglected in terms of a Navajo emphasis in the classroom. For whatever reason, the fact remained that there was not a meaningful program of either Navajo language or culture for a period of several years.

A kindergarten Navajo song and dance group with trophy they won in center of picture.

High School Home Economics class learns traditional Navajo corn grinding.

Photos
by Jeanne Willetto

At the high school the Navajo language and culture program is greatly stressed. There is a full-time teacher of Navajo language and another full-time teacher of Navajo and Indian culture. In addition, one of the staff at the Curriculum Center also teaches at the high school. Other teachers at the high school bring into their classes appropriate aspects of Navajo life and culture: in science, in English, in home economics, in social studies and so forth.

For high school graduation, one and one quarter units of credit are required in Native American Studies and four units are required in Navajo language.

A final classroom program designed at teaching Navajo language and culture needs to be described briefly. Teachers who are non-Navajo are able to enroll in classes in Navajo language and Navajo culture. It is a credit to the teaching faculty at Rough Rock that so many have availed themselves of the opportunity. In this way bridges of increased understanding are being built.

Mike Mitchell, a Navajo Community College instructor in Navajo Studies, spoke to the staff orientation August 23, 1976.[9]

> "For too many years traditional parents have depended on Anglo schools to educate their children, resulting in a natural transference of Anglo values at the expense of Navajo traditional values.
>
> "The Rough Rock child needs a cultural understanding of his own nature and must be made aware of his position in relation to the earth, water, air and universe.
>
> "Without this information the child loses his direction because without the support of the schools, the parents cannot teach the child the truths they themselves know.
>
> "Do not let these children grow up blaming their parents and teachers for not giving them the background they needed."[10]

Navajo Mental Health Project

Perhaps no other program at Rough Rock more clearly illustrates the School Board's emphasis on Navajo culture than does the Navajo Mental Health Program. The Demonstration School was less than a year old when several of the Board members began discussing the need to do something with regard to the possible disappearance of certain Navajo ceremonies due to the death of older medicine men with no one to take their place.

At first the attempt was made to get additional funds from the Office of Economic Opportunity for a medicine man training program. This proved impossible. Next, the Board set aside a small amount of their funds (five thousand dollars) to begin such a program on a pilot basis. At the same time, the school sought funds from the National Institutes for Mental Health where finally funds were found. Since 1967, with the exception of a year when no monies were available, there has been a Navajo Mental Health Project funded through the Rough Rock Demonstration School.

Basically the program calls for a select number of Navajo medicine men to teach the ceremony they know to an apprentice or trainee. The number of medicine men and trainees involved has varied over the years.

The Navajo Mental Health Project operated in 1976 with six medicine men and six trainees. Earlier in the life of the program there had been two trainees for each medicine man and this seemed to have been better. However, the lack of funds forced the reduction to a one to one ratio. In 1976 the medicine men received a stipend of $300 per month and the trainees received $200 per month. The trainees not only learned directly from the medicine men in a teacher pupil situation but also the trainee usually assisted the medicine man when he went "on call" and performed his special ceremony(ies) for a patient.

The process of learning to be a medicine man is time consuming and most difficult. Nevertheless, the project had produced six graduates through the fall of 1976.

The healing ceremonies being taught in 1976 include: Mountain Top Way, Evil way, Blessing Way, Male Shooting Way, Red Ant Way, Navajo Wind Chart, Enemy Way and Feather Way.

Navajo religion is oriented around the concept of harmony and beauty. Sickness results when harmony is lacking or out of balance. The restoration of harmony, the regaining of health, is a matter of approaching various Navajo Holy People and requesting their assistance. The techniques for this interaction were spelled out in detail by the Holy People many centuries ago and today consist of the various healing ceremonies.

The entire thrust of Navajo religion is around the relatedness of the mind and the body. Dr. Karl Menninger, the world's most respected and renowned psychiatrist, has repeatedly declared that in the area of psycho-therapy the Navajo are far more advanced than their white brothers. Dr. Menninger points out the many centuries of practice the Navajo have in this area contrasted to a few decades by the western world.

In past years Dr. Menninger has come repeatedly to the Navajo Reservation to discuss the entire area of psycho-therapy with practicing Navajo medicine men and to learn from them.

There certainly needs to be no real conflict between the medicine man and the medical doctor. George Bock, who for over ten years was the United States Public Health Service official in charge of health care for the entire Navajo Reservation, was a strong supporter of Navajo healing ceremonies. Dr. Bock was one of the advocates of the Rough Rock Navajo Mental Health Project as was the then Area Psychiatrist for the United States Public Health Service, Dr. Robert Bergman.

The Navajo believe sickness is caused by violating some prescription handed down by the Holy People and hence harmony is temporarily destroyed. The outward evidence of this lack of harmony is the physical sickness such as headache, stomach ache, ear ache, etc. The Navajo believe one can cure the physical ailment but if the reason for the original physical ailment isn't treated the patient isn't well—even if the physical symptoms disappear.

It is therefore very possible for Navajo traditional beliefs to dovetail into the beliefs of modern medicine without conflict. The sick person can go, and often is encouraged to go by the medicine man, to the medical doctor for treatment of the symptoms. Later, the patient can hold the appropriate ceremony to restore harmony or dispel evil, thus make the healing process complete.

Intelligent doctors see their role and that of the medicine men as complimentary as that of a psychiatrist and a physician. Cooperation is possible and certainly where it occurs the patient benefits.

The Navajo Mental Health Program at Rough Rock provides an institutionalized opportunity for such cooperation and mutual respect. Unfortunately, the financial support from the National Institutes for Mental Health is at a minimal level, as if they had a toy they liked to play with but nothing more.

The use of Navajo medicine men is not decreasing but increasing rapidly. It is usual that in times of stress and change a people turn to their religion for strength and support: surely, it should be expected that the Navajo react in a similar manner. Mental health problems have increased to an alarming degree throughout the United States. The need for those trained to help individuals needing help has grown in a frightening way. Millions upon millions of dollars are spent each year by people who seek improved Mental Health.

The Navajo have an approach, a solution if you will, which if practiced, can take care of the bulk of Navajo mental health problems. The Public Health Service, which is charged with the responsibility for Indian health, is penny wise and pound foolish if it doesn't add support to programs increasing the availability of medicine men who are uniquely able to restore good mental health to Navajos. To use psychiatrists, clinical psychologists and other such people probably would do no or little good in the first place, and in the second place would be prohibitively expensive.

The School Board at Rough Rock Demonstration School has pioneered in developing the Navajo Mental Health Program and has revealed the Navajo concept of the interrelatedness of all existence in that here is an educational policy-making group that is concerned over the health of community residents.

While merely using numbers to establish the importance of something is often faulty, it is nevertheless felt that a very significant measure of the importance of the Navajo Mental Health Project can be obtained from counting the times and lengths of discussion by the School Board on this topic. A review of all past School Board minutes, beginning in July of 1966 and through November of 1976, revealed the following: there were a total of one hundred-thirty one separate times the Navajo Mental Health Project was discussed by the School Board with a total of 1,903 sentences including in the minutes.

By way of comparison the minutes of the Rough Rock Demonstration School, over the same period of time, showed 26 separate times that the Board discussed reading with a total of 148 sentences:

Or, the Board discussed English, including English as a Second Language, 13 times with a total of 27 sentences.

This is not to say these academic subjects are not important, but evidentally the Board felt they would be taken care of without the Board's intervention: Other areas, such as Navajo mental health, the Board knew that if they didn't take action no one would.

From these comparisons one can see the quantitative importance the Board displayed in an area of their expertise and importance—Navajo mental health.

Yazzie Begay, speaking on March 26, 1968 with regard to the Navajo Mental Health Project stated: "This program is the salvation of the Navajo. Without the program we have no future. The holy ways protect us and guide us. We must keep this alive and continue it."[11]

Photo by RRDS Staff

A group of medicine men participating in the Navajo Mental Health Program. A bag of corn pollen rests in a Navajo wedding basket which is part of a Navajo Ceremony—1973.

Navajo Curriculum Center

The School Board by unanimous action in 1966 directed the establishment of the Navajo Curriculum Center at Rough Rock. The primary purpose of the Center was to develop curriculum materials in the Navajo and English languages which were based on research, experience and direct information of Navajo life, culture and history.[12] A second purpose was to publish authentic Navajo cultural materials in both the Navajo and English languages.[13] Some of the major publications are:

Navajo Biographies: published in 1970 and contains biographies of fifteen Navajo leaders such as Narbona, Manuelito, Barboncito, Chee Dodge, Paul Jones, Chabah Watson, Dr. Annie Wauneka and Dr. Taylor McKenzie.

Navajo History: published in 1971 and contains stories related to the origin of the Navajo, the creation of Navajo clans and other incidents dealing with the Navajo mythology. This volume is beautifully illustrated with drawings by Andy Tsinnijinnie and edited by Ethelou Yazzie.

Coyote Stories of the Navajo People: published in 1968, this book includes fourteen traditional Navajo stories dealing with the tricks of Coyote. In many ways these stories resemble Aesop's fables.

In addition to the number of major books the Navajo Curriculum Center has also published a variety of materials written in Navajo and designed for use in the school's bilingual program.

An agreement was entered into in November 1973 between the school and O'Sullivan and Woodside Publishing Company. The agreement calls for distribution and promotion of Rough Rock's books by O'Sullivan, Woodside and Co. The reason for the agreement was to obtain the benefits of a nationwide publicity effort on behalf of the publications of the Navajo Curriculum Center.

Prior to this agreement the Curriculum Center actually was responsible not only for the preparation of the manuscripts and the steps involved in the physical publication but also the distribution and sale of the books. This proved a very demanding task for the limited staff of the Center and as a result the Board entered into the agreement with O'Sullivan and Woodside.

The Center is hoping that someday its publications will produce income adequate to provide funds to support the Center. Thus far these expectations have not been realized.

Andy Tsinnijinnie well known Navajo Artist working on illustrations for books published by the Navajo Curriculum Center. Andy teaches art at the Rough Rock Community High School.

Photo by RRDS Staff

Wilbert and Shirley Begay at work on Navajo material for the Navajo Curriculum Center.

Photo by Jeanne Willetto

Funding of the Center originally came from the Office of Economic Opportunity, next funds from PL 89-10 were used to support the activities of the Center. Foundation funds also were used: specifically Ford Foundation monies. Later, Title IV funds were used as well as indirect costs.

In 1976 the budget for the Curriculum Center amounted to $29,220, which came from Title IV of the Indian Education Act. During most of its existence the Navajo Curriculum Center has been plagued with a lack of funds necessary in order to prepare the needed materials. A major problem in launching and sustaining a bilingual and a Navajo culture program at all levels is the availability of adequate printed material. A continuing complaint of teachers is the lack or scarcity of written classroom material dealing with Navajo language and culture.

One is reminded that a third grade social studies teacher in Phoenix or any other off-reservation school has literally hundreds of books to choose from in teaching that subject. To be sure, certain choices are made by the State Board of Education in compiling the list of state approved textbooks, yet even in this process hundreds of books are examined and researched.

On the other hand, a teacher on the Navajo Reservation, teaching the same level, may have little or no choice whatsoever. In the first place, there are all the books dealing with the dominant society available. In the second place, there may be only a few books available which deal with the Navajo and that are appropriate. In fact, the availability of suitable books about Navajo's for use by Navajos is all but non-existent.

Indian education, and in this instance, Navajo education, deserves a choice in terms of books dealing with the life and culture of the Indian. A program such as the Navajo Curriculum Center should be funded at a level which would make possible bold steps in the direction of making available enough good books about the Navajo. One is talking not in terms of tens of thousands of dollars but rather hundreds of thousands of dollars.

The Navajo Curriculum Center has done a magnificent job with totally, and woefully, inadequate funds. There is little doubt but that unless and until there are varied and numerous Navajo-based curriculum materials, Navajo emphasis will remain something preached rather than practiced. The only way to assure Navajo emphasis in the classroom is through the publication of a vast array of Navajo books and other materials.

The present situation may be likened to a new and fine pickup truck with no gas. Say there was a great desire to purchase and use a pickup truck: it would allow freedom and the realization of many objectives. Great sacrifice and much effort went into the selection and purchase of the pickup truck. Then once the great goal was attained the hoped for benefits were thought to occur promptly. Yet they failed to materialize: there was a truck but no provision had been made for the necessary gas. So it is with a Navajo emphasis (pickup truck) which was highly deserved and much sought after. The Navajo emphasis was achieved but the benefits didn't come as expected because no adequate provision had been made for Navajo-based and related curriculum materials (gas).

Navajo Culture and Language Center

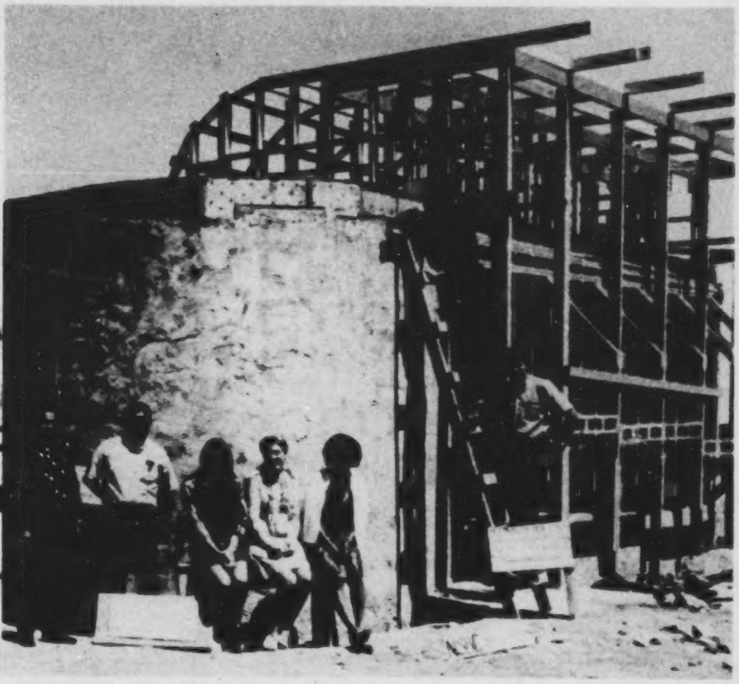
In 1976 the School Board established a Navajo Culture and Language Center. This Center was placed in a building which previously had been used for science and other uses. The building was built with volunteer assistance in 1971.

The conversion of an existing building into the Navajo Culture and Language Center took place at the same time the Board was asking for a renewed Navajo emphasis throughout the school. The purpose of the Center was to have in a single location a resource center dealing with Navajo culture, the heart of the institution. The Center is the headquarters for a staff of four who service the elementary and the middle school. The high school is self-contained in the sense that there are two full-time instructors teaching Navajo subjects.

The Center is also to serve as a museum where various examples of Navajo culture may be displayed.

The staff of the Center make material to be used in their classwork. The exact relationship between the newly created Navajo Culture and Language Center and the long established Navajo Curriculum Center remains to be worked out.

Ernest Dick, Director, Navajo Language and Culture Center, helping students in Navajo language. Photo by Jeanne Willetto



Volunteers and Navajo employees working on the Science Building at the elementary school. In 1976 the building was converted into the Navajo Culture and Language Center. Photo by RRDS Staff

Ernest Dick, the Director of the Culture Center in 1976, stated:

"The staff will be working on preparing teaching materials, such as workbooks, songs, activity books and Navajo reading books. We will coordinate and oversee the various instruction in Navajo culture and language taking place throughout the elementary, middle and high school. In this way we will be sure that there is a proper Navajo emphasis in the curriculum as the School Board has instructed. In the past these efforts were fragmented and uncoordinated; we hope that this time we will succeed in carrying out the mandate of our Board to have Navajo language and culture taught throughout the Rough Rock Demonstration School."[14]

Arts and Crafts

During the first three years of the life of the Rough Rock Demonstration School, 1966 through 1969, there was a relatively extensive Arts and Crafts program. This program was designed to preserve traditional Navajo crafts and also to train Navajos so that they could earn a living by making Navajo crafts. One of the ten areas of demonstration contained in the original Rough Rock proposal submitted and funded by the Office of Economic Opportunity was: "The school encourages community members to learn and become skilled in traditional Navajo arts and crafts."[15]

The crafts taught during that period included: silversmithing, weaving, sash belt making, moccasin making, pottery making, basket making and saddle making. A select number of trainees worked under the guidance of a master Navajo craftsman to learn and/or improve their skills. Many of these trainees received a small salary, as did the instructor. Trainees received $30 per week while the instructor received $60 per week.

The area was extremely popular with the Navajo people and certainly with the Rough Rock Demonstration School Board. This is evident from the 64 different times the program was discussed by the Board and the total number of 804 sentences on the topic contained in the School Board Minutes.[16] This is really an astonishing figure when you recognize that the program has not been in operation for over six years, so all the reference to arts and crafts had to occur during, at best, a four year period.

The reason for the absence of such a program today is due to lack of funds. Money for Rough Rock in 1976 is much harder to come by than it was in 1966. In addition, the recent explosion of interest in Navajo crafts have made the salaries earned by skilled craftsmen all but beyond the reach of a school like Rough Rock.

Nevertheless, interviews with the School Board in 1976 indicated a still strong interest in again developing an Arts and Crafts training program for the Demonstration School. Yellowhair Begay, a Board member, said: "I hope we can again implement an Arts and Crafts training program for the community. With the present interest in traditional Navajo crafts and the prices currently paid for such items it would be an economic boom for our people if we could again have such a program."[17]

It is interesting to note that during the operation of the program there were at least two different efforts by supervisory personnel to modernize and change the method of producing certain Navajo crafts.

First, in 1968, Assistant Director for Community Service, Henry Dahlberg, attempted to send the Navajo pottery instructors to the University to learn how to use a potter's wheel and the silversmith instructor to the University to learn the art of enameling silver. The School Board turned down those efforts.[18]

Second, a Navajo person hired to coordinate the Navajo Arts and Crafts Training Program, and who had lived many years in Las Vegas, Nevada, tried to get Navajo basket makers to add bright analine dyes to their baskets—also to speed up the production of all crafts. In the School Board minutes for January 24, 1967, the Board discussed the Coordinator's efforts to use such non-traditional techniques. Both the Board and the instructors didn't like this. In that same meeting Ruth Roessel, a Navajo who had directed the Arts and Crafts program in a volunteer capacity up to the time of hiring a full-time coordinator, spoke to that individual to whom she was related:

"You said you've visited all different people and tribes. Have you visited parts of our country—the Navajo Reservation? Our people are losing their traditions. Our young people are ashamed of what they are. Here at Rough Rock Demonstration School we are trying to learn some of the long forgotten crafts. We want to make it the way it was before. Your mother knows all these stories: you go over and ask her. There were many people including women working in the Arts and Crafts Department that didn't know the importance of the baskets and the looms. This is why we have many people, including the School Board, who want to know what you are trying to do. You've been trying to rush the ladies to make these baskets. The baskets and water jugs have stories and songs that go with them. There are certain traditional ways to make a basket or a loom. The women were saying you were leading them in the wrong way."[19]

Needless to say, the Board prevailed and all future instruction in Navajo Arts and Crafts was traditional and remained under the careful and close scrutiny of the Board.

Traditional Counseling

One of the essential elements reflecting the commitment of the School Board to Navajo values is found in their approach to problem students. At Rough Rock the Board gets involved in counseling and talking with students who have gotten into trouble. School Board President Wade Hadley described it thus:

> "Students who get into trouble and who do not benefit from counseling in the usual channels, such as the counselor, teacher or dorm personnel, we as the Board get involved. We sit down with the students and talk with them in the traditional Navajo manner. Other schools usually suspend or expell students who continually violate rules. We don't believe that is the answer. You have only sent the problem home and have not solved it. By providing traditional Navajo counseling in which the parents and the student are involved, we find success in dealing with these kinds of students.
>
> "We even help make arrangements for a Navajo ceremony, the use of a medicine man, where that is indicated. We encourage the family to utilize that help because we believe the medicine man can understand and help in a way no Anglo psychologist or

> counselor can. Such non-Navajos might not see what is really wrong with the child, while the medicine man can."[20]
>
> Dan Yazzie, another Rough Rock School Board member and himself a medicine man, stated:
>
> "At the BIA School at Many Farms when a student gets into trouble the procedure is to send the child home either permanently or temporarily.
>
> "Here at Rough Rock our emphasis is to help the student with his problem and to help keep the student in school. We have been able to help by using traditional Navajo counseling techniques and approaches."[21]

The School Board members mentioned that they point out to the student that they and usually most parents don't have much education and that the Board hopes the student will not follow their path. The Board encourages the students to take advantage of opportunities they never had.

1. Robert A. Roessel, Jr. *Handbook for Indian Education*, Amerindian Publishing Company, Los Angeles, 1962, p. 10.
2. *Staff Handbook for 1975-76*, Rough Rock Demonstration School, 1975, p. 22.
3. School Board Minutes, Rough Rock Demonstration School, 1976, p. 49. (Unbound).
4. Staff Handbook for 1975-76. *op. cit.*
5. School Board Minutes, Rough Rock Demonstration School, Vol. 2, 1967-68, p. 78.
6. School Board Minutes, Rough Rock Demonstration School, Vol. 7, 1972-73, p. 85.
7. School Board Minutes, Rough Rock Demonstration School, Vol. 8, 1973-74, pp. 707-708.
8. School Board Minutes, Rough Rock Demonstration School, Vol. 9, 1974-75, p. 183.
9. Mike Mitchell has sent his children to the Rough Rock School over the years because of its Navajo emphasis.
10. Mike Mitchell, *Rough Rock News*, Sept. 10, 1976, "Mitchell Urges Strong Culture Program."
11. School Board Minutes, Rough Rock Demonstration School, Vol. 2, 1967-68, p. 85.
12. Proposal for Navajo Curriculum Center 1974-75, Rough Rock Demonstration School - by Shirley M. Begay, Director, p. 327.
13. *Ibid.*, p. 328.
14. Interview with Ernest Dick, September 27, 1976.
15. Proposal submitted to the Office of Economic Opportunity by the Rough Rock Community, 1966.
16. School Board Minutes, Rough Rock Demonstration School, Vol. 1, 1966-67, p. 27.
17. Interview with Yellowhair Begay, November 9, 1976.
18. School Board Minutes, Rough Rock Demonstration School, Vol. 3, 1968-69, pp. 115-116.
19. School Board Minutes, Rough Rock Demonstration School, Vol. 1, 1966-67, pp. 73-74.
20. Interview with Wade Hadley, December 7, 1976.
21. Interview with Dan Yazzie, December 7, 1976.

Rough Rock School and the Community

One of the characteristics of Rough Rock Demonstration School has been its community orientation. This emphasis has varied in intensity depending on a variety of situations such as funding, other priorities, director's targets and so forth. Nevertheless, few can argue against the success of the Rough Rock School in terms of its relations with the involvement of the surrounding community.

On the day before Thanksgiving 1976 over 500 people from the Rough Rock area visited the school and shared a Thanksgiving dinner with some 500 students. This is typical of the way in which the school reaches out to the community.

At the Round Rock Public School, a neighboring community of nearly the same size as Rough Rock, there was no food for parents and no parents visited the school. This withdrawal from the community on the part of the Round Rock School is typical for many schools on the Navajo reservation; in such a situation the school exists in one world and the surrounding community exists in a separate world. In the past, this practice was supported by the feeling of many educators that Navajo parents didn't care and the school had no choice but to turn into itself.

Rough Rock has shown the falseness of such reasoning, so that today a school that ignores the community does so with no excuse but that of indifference.

Tom Reno conducted a comparative study of Rough Rock and Lukachukai with regard to knowledge and attitude of community residents toward their school.[1]

In response to the question as to whether the interviewee knew the name of the principal of their school 85% of the Rough Rock group knew while only 58% of the Lukachukai group knew

Rough Rock Chapter House. This community meeting place was built in 1975.

Photo by Bob Roessel

Community meeting held in Rough Rock elementary gym—the only gym. Lorraine Honie speaking at meeting held to discuss dismissal of a teacher during spring of 1976.

Working on Black Mountain road. Vern Ellis of Friends Mission in caterpillar.

Many Farms—Rough Rock road in 1974 before it was paved. Notice truck which slid in mud into the ditch.

Photos by Jeanne Willetto

their principal; in spite of the fact that the Rough Rock principal had been there less than two years and the Lukachukai principal had been there 17 years.[2]

The responses to the next question were even more significant since it showed the perception of each interviewee in terms of who they thought controlled each school. The Rough Rock responses showed 71% said control rested with the school board and the people while only 31% of the Lukachukai responses identified these sources.[3]

In response to the question: "Do you think the local school is doing a good job in educating the children of the community?" Ninety-seven (97) percent of those interviewed from Rough Rock said yes while 58% of those from Lukachukai said yes with regard to their school doing a good job.[4]

Another telling question asked: "Do you feel welcome and comfortable when you visit the local schools?"[5] Seventy-five (75) percent of the Rough Rock respondents said yes while 39% of those from Lukachukai said yes.

This study by Reno concluded that a community oriented school is best and that Rough Rock is such a school. It should also be observed that each of the comparisons was statistically significant using Chi square.

One of the significant accomplishments of the Rough Rock Demonstration School Board, in terms of its committment to the total community, was the paving of the road from Many Farms to Rough Rock.

Many Farms is a community about 15 miles due east of Rough Rock and is located on one of the best paved roads on the Navajo reservation. Actually, that north-south road through Many Farms is maintained by the state of Arizona as part of their state road system.

The road from Many Farms west to Rough Rock has always been a very poor dirt road. During the heavy snow of 1967 Rough Rock was cut off from all vehicle traffic, except snowmobiles, for nearly three weeks. Also during summer rains the road would turn into a mass of mud and become impassible.

During the first year of the Demonstration School, the School Board directed the administration of the school to seek ways to get the road from Many Farms paved. In cooperation with the local community, petitions were signed and Board members on their trips to Window Rock and Washington always spoke of the need to pave that road.

Eventually enough pressure was brought to bear, particularly since so many important visitors came to the school, and with the cooperation of the Road Committee of the Navajo Tribe the Rough Rock road was slated for construction in 1969.

Prior to the effort of the School Board the Many Farms-Rough Rock road was so low in the priority construction list that it was scheduled for the late 1980's.

Unfortunately for Rough Rock, another community effort intervened and delayed their road construction. In the early 1970's, Navajo Community College was building its new campus at Tsaile, Arizona and there was a great need to pave the road from Chinle to Tsaile. That road then was given preference to the Rough Rock road which meant a five year delay.

The Rough Rock-Many Farms road was finally constructed in two stages: first, constructing a new route and a new roadbed, and second, paving and fencing the route. The second stage was completed in November, 1975.

This road becomes but another visible evidence that the School Board feels its responsibilities lie not only in the field of education but also in the entire area of community development and improvement.

Wade Hadley, School Board President, made the following observations with regard to the close relationship between the school and the community.

"When our Board meets, everyone is welcome to attend. We also encourage the parents to visit the classrooms and get acquainted with the teachers. When the parents or members from the community come, they are our guests and we feed them at the cafeteria. We are always interested and seek their ideas and input.

"We want the parents to ask questions or make any comments they wish about the school; you must remember this is THEIR school and we, as School Board members, are their elected representatives. Often times the parents tell us how much they appreciate the school and what it is doing for their children."[6]

In the remainder of this chapter some of the more visible community oriented programs at Rough Rock will be presented: the Clinic, Kitsilee School, Parent and Teacher Aides, Preschool, and Day Care Center.

Rough Rock Clinic

Inasmuch as that part of the Rough Rock Clinic story dealing with the problems with USPHS will be discussed in a later chapter, in this chapter attention will be focused on the Clinic itself.

The building that makes up the Clinic was built by the USPHS in 1968 and was originally operated one-half day a week by a doctor from the Chinle Public Health Clinic.

The 1976 breakthrough in contracting with the Public Health Service for the operation of the community controlled Clinic at Rough Rock came about largely through the efforts of Dr. Donald Gatch. Dr. Gatch came to Rough Rock in the Spring of 1975.

He has spent his adult life fighting injustice and poverty. Through the efforts of Dr. Gatch many blacks in Beaufort Co., South Carolina for the first time received health service and now have excellent health care.[7] A characteristic of Gatch's approach is that illness itself is but one aspect of health: other facets include food, housing, sanitation, employment, and so forth.

Dr. Donald Gatch, Director Rough Rock Community Clinic, Fall 1976.

Elementary School children at Rough Rock with School Nurse—Fall 1976.

Photo by Bev Njaa

This belief in the necessity to treat the totality of a person and a community is reflected by Gatch's approach to the health needs of Rough Rock residents.

A discussion of the Rough Rock Clinic and its driving force is contained in an article which appeared in the Gallup Independent in April 1976.[8]

> The people of Rough Rock pride themselves on an independent, problem-solving spirit. Ten years ago, frustrated with the bureaucratic rigidity and unresponsiveness of the educational system offered by the Bureau of Indian Affairs, they established the first reservation school to be operated locally under a contract with the Bureau. Since that time priorities have been established and programs carried out by the community.
>
> Now Rough Rock is seeking to draw apart from another federal bureaucracy which has become solidly entrenched on the Navajo Reservation, the Indian Health Service. For the past year it has operated a health center, receiving support from the Indian Health Service only in the form of supplies and laboratory work.
>
> The community is attempting to act locally to meet health care needs which, by any standard, are overwhelming. But unless federal monies are appropriated, the Rough Rock Health Center will have to close within the next six weeks.
>
> Dr. Donald Gatch took the small right hand of eight year old Kevin Yazzie and pointed to the blotches of scabies infection which covered a large area around the knuckles. He then pulled up Kevin's shirt to find that a large area of the stomach was also infected.
>
> "Scabies," he said, "is infection characterized by severe itching and caused by mites which burrow under the skin.
>
> "Unless the skin is thoroughly washed the scabies may spread and secondary infection may appear", he said.
>
> "We'll treat him with penicillin to get rid of the secondary infection and make sure he gets a shower and change of clothes at the school," Dr. Gatch said. "But the problem is that he'll go home and lie down on the same mite filled sheepskin and have the same problem all over again."
>
> Dr. Gatch said that in a middle class home mites would be attacked by a thorough

washing of infested clothes, bedding, and furniture and a thorough shower for the infected persons. "Here the homes don't have running water, so it's not so easy," he said.

Totally Inadequate Care

Dr. Donald Gatch is a 46 year old Nebraska native who has devoted his professional life to caring for the health of the poor. His work among impoverished blacks in Beaufort County, S.C. won him recognition from England's Oxford University as one of the "One Thousand Most Influential Men of the World."

A half dozen other awards dot the walls of his office in the Rough Rock health center, where he has worked since last May, seeing between 400 and 700 patients a month at a salary of $12,000 a year. On the window sill behind his desk stands a poster-sized photograph of Abraham Lincoln, yellowed with age and torn in several places.

Leaning back in his chair, Dr. Gatch swung his feet up on the desk and began talking in a slow, even voice, unpunctuated with movements of head or hands. The Indian Health Service, he said, is providing a health care system "totally inadequate to the needs of the Navajo people."

"The Indian Health Service has absolutely no concept of poverty medicine," Dr. Gatch said. "In the first place, their priorities are all mixed up. They build hospitals off the reservation instead of within it where they could serve the people. Then they set up big clinics where people come and sit all day long. Maybe they will get to see a doctor, maybe not."

Hits Crisis-Oriented Approach

Dr. Gatch said the acute care, crisis oriented approach of the Indian Health Service is selfdefeating. "If you just treat the symptoms of sickness in a poverty area, you will have a revolving door medical system," he said. "The patient goes home to the same unhealthy environment and gets sick all over again."

"They (the Indian Health Service) love to pull out their figures at the end of the year and tell everybody about the thousands of patient visits," he said. "But the numbers don't mean anything because they aren't getting at the root of the problems. They are not correcting anything."

"Each year the Indian Health Service asks for millions of dollars to add on to an inadequate system," he said.

Dr. Gatch rose from his desk and walked down the hall to one of two treatment rooms in the health center. He held out his hand to greet 80 year old Nakai Begay. "Ya-ta-hey," said the doctor. "O, Ya-ta-hey" returned Nakai Begay.

Health center aide and interpretor Julia Tsosie spoke with Nakai Begay and told Dr. Gatch the patient was complaining of itching over his entire body. Dr. Gatch told Julia to inform the patient that he would need a urine sample.

'Bounce from Clinic to Clinic'

A few minutes later the doctor was back from testing the sample. "Julia, ask him if he knows he has diabetes," he said.

Julia learned that in September, during a visit to the clinic in Kayenta, the old man had been told of his diabetes. He had received pills for one month, but in the ensuing six months had taken no medication.

"Tell him it's going to get worse unless he takes the medication," Dr. Gatch said.

Dr. Gatch told the visitor that Navajos don't seem to experience the complications faced by non-Indian diabetics who discontinue medication. "Still if you had a good public health system here, you'd have someone checking to make sure this man took his medication," he said.

"Now, because there is no personal attention, the people bounce from clinic to clinic," he said. "Some of them have been to every one on the reservation."

Like young Kevin Yazzie, Nakai Begay carried a scabies infection on his hands. "There are people out here who have probably had scabies for 20 years and never had it diagnosed," Dr. Gatch said.

Health Education Team Needed

Ruth Roberts is the full time registered nurse at the Rough Rock Health Center. A tireless 73 year old, she came out of retirement on Cape Cod three years ago to work at Rough Rock. At first Mrs. Roberts worked for a small monthly stipend. Recently her salary was hiked to $7,600 a year.

"We need so much in health education here," Mrs. Roberts said. "We need teams to go out to the sheep camps with films and demonstration on scabies, impetigo, strep, and other sicknesses."

"You feel like you never get anything stopped," she said. "Let me show you something about our strep program."

Mrs. Roberts produced a chart recording the results of a strep treatment and prevention program administered by the Navajo Tribe with Indian Health Service support.

When the program was begun at Rough Rock last October, 13.5 percent of the students tested positive for strep throat. Despite a treatment program in the schools, the figure for March stood at 11.3 percent. The March figure was still far above the tolerable level of five percent, Mrs. Roberts said.

"It's a vicious cycle," she said. "You get one child over it, he goes home, and someone else in the family infects him again. We've had one boy who tested positive in January, February, and March."

Mrs. Roberts said an effective strep program would send field workers to take the throat cultures of all the members of an infected youngster's family. The field workers would see that any infected persons in the family were put on medication, she said. "What's the use of doing a piecemeal job?" she asked with a shrug of the shoulders.

Live on Fry Bread and Coffee

Dr. Gatch and Mrs. Roberts spoke of the poverty of the Rough Rock area, where few people have jobs. Poverty forces entire families to live in one room hogans without running water, electricity, and refrigeration, he said. Poverty too, deprives the people of an adequate diet, causing acute vitamin deficiencies in perhaps 25 percent of the population, according to Dr. Gatch.

"Many of the people get almost no vegetables or fruits during the winter months," he said. "Some have to live on mutton stew, fry bread, and coffee—or just fry bread and coffee if they lack the mutton."

Dr. Gatch pulled out charts he recently filled out to compare the height and weight of 25 Rough Rock students with national figures. Five of the students were below the three percentile level (the lowest level on the standardized charts) in at least one category he said.

"By definition this means they are malnourished," Dr. Gatch said. "And these are kids who get two or three good meals a day at school. So the problem began while they were babies at home and is not being corrected by normal nutrition."

No Mass Vitamin Program

Dr. Gatch said he suspected that vitamin deficiency is a major contributing factor in many of the health problems of the Navajo people. But he said the Indian Health Service supplies vitamins only to pregnant women. "There is nothing on the broad scale that is needed here," he said.

Dr. Gatch angrily noted that a special federal program to improve the nutrition of women, infants, and children is being drastically reduced.

He might have been angrier had he known that the commodity food program is being phased out in favor of food stamps. Under the new arrangement many Navajo families may be unable to pay even the small sum required to receive the food stamps.

Apart from the immediate concerns of poverty and malnutrition, the Navajo people need more direct contact the persons who deliver health care and health education, Dr. Gatch said. These programs must not only reach into the communities, he said, they must be initiated there.

Dr. Gatch said that while the Chinle service unit operates on a budget of about $1 million a year, only one of the four field clinics is open five days a week. The major focus of their service unit is on the large centralized clinic in Chinle, he said.

"It's a matter of whether you want to spend one million dollars for the kind of operation they have in Chinle, or set up 10 clinics at $100,000 each," he said.

"With the 10 clinics you could do an infinitely better job, really getting down to the health needs of the people" he said.

Asks for Contract Clinic

Dr. Gatch admitted it would be difficult to find physicians who would be willing to live in remote areas of the reservation. But he said that much of the health care at the clinics could be delivered by other health personnel.

Last June, the Rough Rock School Board which manages the health center, submitted a proposal to Indian Health Service Area Director Dr. Marlene Haffner to fund the center on a contract basis. The proposal has gotten nowhere.

Dr. Haffner said this week that while she "probably could help in running the clinic two or three days a week," she did not feel she could justify expenditures for a full time clinic at Rough Rock. A fulltime operation would require cutting back on other programs within the Chinle service unit she said, adding that would be unacceptable.

Dr. Gatch has his own ideas about the refusal of the Indian Health Service to provide funds for the health center. "I think they are frightened by the concept of the contract clinic, just as the Bureau of Indian Affairs is frightened by the concept of the contract school," he said. "I think they are afraid the Indian people will find there is a better way to deal with health problems on the reservation than the time honored approach of the Indian Health Service."

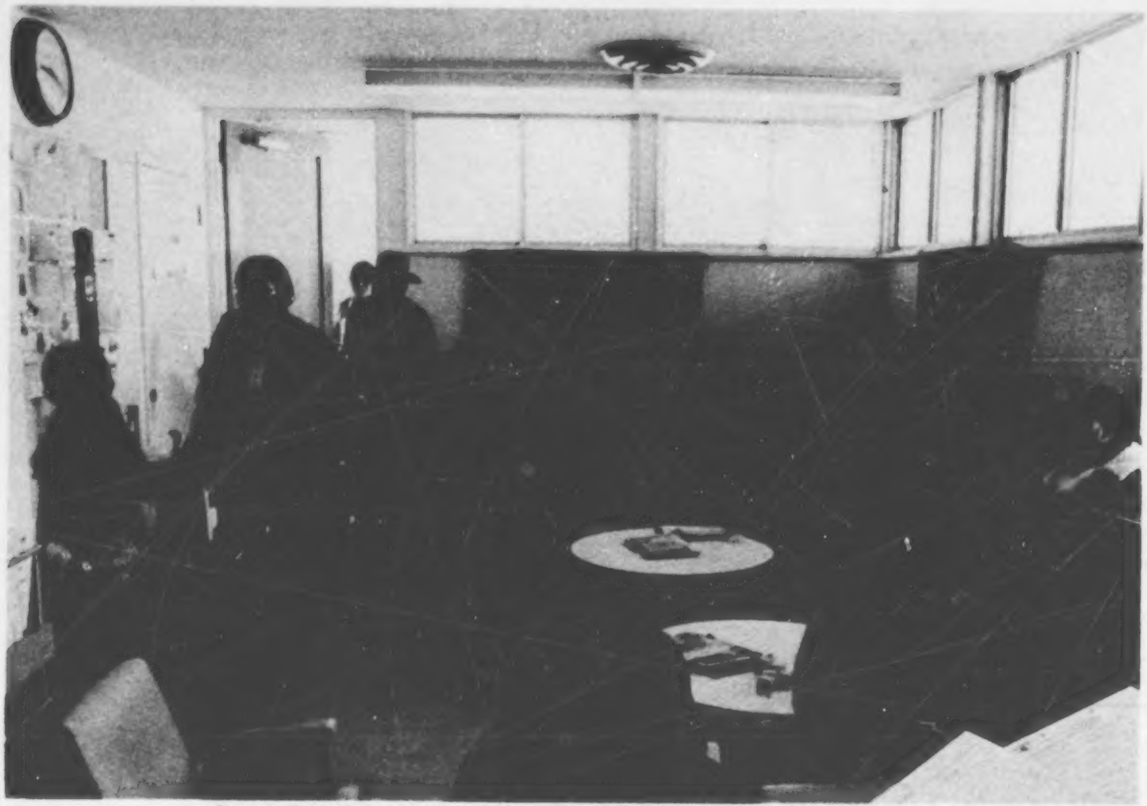
Linda Hadley has been at the center of Rough Rock's efforts to save its clinic, including petitions to Dr. Haffner and letters to various Congressional figures. "We need full time service here," she said. "The clinic at Many Farms usually isn't run by a doctor, so you usually have to drive to Chinle, thirty miles from here."

"If you go to the clinic at Chinle, you better count on a full day trip, and even then maybe you won't see a doctor" she said. "If you do, you probably never saw him before and won't see him again."

"Here we have a doctor we know and trust," she continued, "and he even makes house calls. We need to have him and our nurse here, and we want to keep them."

Lee Keeyani had a novel idea to fund the Rough Rock health center. "Just give us two of those jets the Air Force uses and let us sell them," he said. "Then see what we could do."

In summary, as is so often true, community progress comes about where the people desire something better and are willing to fight for it, and have community leaders who can represent community needs and to fight for them, and finally have the services of a person who believes all things are possible and who isn't afraid to take on "city hall" and the establishment. Dr. Gatch brought such an attitude and experience to Rough Rock where the people wanted better health and rallied behind this man.



Rough Rock Community Clinic waiting room which is frequently jammed.

Photo by Jeanne Willetto

Kitsilee School

Another example of the broad community thrust of the Rough Rock School Board is seen in the establishment of the Kitsilee School some 22 miles south of Rough Rock on top of Black Mountain.

This even more isolated community than Rough Rock had been trying to establish a school for its younger children. During this period, the early 1970's, the Chapter (local community) President from Kitsilee happened to be Wade Hadley, who was also the President of the Rough Rock School Board. In 1972 a resolution from the Kitsilee community was presented to the Rough Rock School Board requesting their assistance in establishing a school at Kitsilee.

Dillon Platero was then the Director at Rough Rock. With the help of the Four Corners Commission, Atomic Energy Commission, the Marine Corps, the Navajo Tribe, and other agencies trailers once used by the Atomic Energy Commission were hauled to the Kitsilee site and school began in the fall of 1974.

The Kitsilee School is under the Rough Rock Demonstration School in so far as funding is concerned. Any money for the Kitsilee School comes to Rough Rock. No federal agency up to this point (1976) has been willing to fund the school directly because of the inadequacy and incompleteness of the facilities and the small number of students enrolled.

There is a local Kitsilee School Board composed of five voting members with Wade Hadley serving as a non-voting member. This Board meets regularly to discuss and plan for the school—but does not receive directly any money and in that sense at least doesn't have control over the school.

The fact that the funds for Kitsilee School come to Rough Rock has created problems, at least in the eyes of certain Kitsilee School Board members.

Clyde Gilmore, Kitsilee Board President in 1976, stated at a meeting of his board that he felt Rough Rock was taking Kitsilee money and wanted to form a separete corporation to operate the Kitsilee School.[9]

Cake Walk at Kitsilee School. Fall 1974. Kerosene lantern provides light and transistor radio music.

Photo by Jeanne Willetto

Photo by Kurt Kuehnschild

Field trips are important experiences to Rough Rock students. Kitsilee school visited zoo on a trip to Phoenix.

Photo by RRDS Staff

Working on installing Atomic Energy Commission trailers at Kitsilee for use as the Kitsilee Day School—1973.

The BIA had been approached by the Kitsilee Board with a request to contract directly, but the Bureau indicated that there must be a minimum of 100 students as well as an adequate physical facility before they would consider contracting with any community.[10] Inasmuch as there was neither the Bureau refused to contract directly with Kitsilee.

The location of the school creates extreme problems in terms of water, electricity, sewer, heat and so forth. These necessities are being tackled one by one. A water well has been dug and in 1976 hook ups are in process. The Navajo Tribal Utility Authority in 1976 was in the process of bringing in electrical power to serve the school and community—presently the school gets limited power from a small portable diesel power plant.

The trailer buildings comprising the school have not been completely set up but remain in 1976 in an incomplete state. Through the Navajo Pre-Vocational Training Program crews have been working on the facility to complete and heat it.

Notwithstanding these problems, school is in operation at Kitsilee. In November of 1976 there were 32 students enrolled in grades kindergarten through the 7th. Money to operate the school comes from Title IV of Indian Education Act in a grant of some $110,000 which actually is sent to Rough Rock for expenditure at Kitsilee.

Kurt Knoernschild, the Director of Kitsilee in 1976, stated:

"I feel there is a good chance for permanent school construction, replacing the existing trailers, within three years. The School Board and the community see this school as a force for community development."[11]

Doyaltic Begay No. 2, a Kitsilee Board member, declared:

"We don't have heat or water yet (fall 1976) but our school is slowly improving. We need more help but we feel this school is ours and can help with the overall development of our community. Our biggest problem is money: we just don't have enough money to run the school properly.[12]

Wade Hadley, President of the Rough Rock School Board and ex-officio member of the Kitsilee School Board as well as Chapter President at Kitsilee, made the following statements, with regard to the origin of that school.

"We held Chapter (community) meetings at Kitsilee and discussed having a school in our community. We contacted Dillon Platero, who was Director at Rough Rock. He worked with Kitsilee. Dillon tried to get land set aside by the community for the school. Three places that were requested were turned down, finally the fourth location was approved by the community.

"Many people refused to serve on the Board when it was first elected. For that reason the Board consists mostly of elders whose average age probably is around 60. They wanted a school for their children and grandchildren.

"Dillon thought it would be best to have a local Navajo serve as principal. Bill Dalton was principal for three years but felt he needed more education so he returned to college.

"The Kitsilee School is inside the Joint Use Area of the Navajo and Hopi Tribes. Yet, we've been able to proceed with our school. At the beginning we had to haul water from Rough Rock to furnish the needs of the school. This is a distance of some 22 miles. Now we have a well and soon will have running water everywhere at the school. The power line is presently being brought in from Yale Point to Kitsilee. We may have the line completed by Christmas (1976). So you can see we are making progress."[13]

Parent Aides and Teacher Aides

Using monies from the Federal Follow Through Program, the Demonstration School, in the fall of 1976, employed eight parent aides at the elementary level.[14] The parent aides helped teach Navajo culture in the classroom, including such areas as weaving, Navajo food and stories. The purpose of the program was to involve parents and the community in the education of their children. In addition to the eight parent aides there was a parent aide coordinator who was responsible for working with a Parents Advisory Committee, which provided overall guidance for the program.[15]

Under the same Follow Through Program, Rough Rock employed six teacher aides. The teacher aides were assigned to elementary classrooms where they assisted the teachers. These aides were enrolled in an in-service program in cooperation with the University of New Mexico, which would ultimately lead to a college degree and teaching certification.

Prior to the support from Follow Through, the Demonstration School had parent and teacher aides in the classroom. The funds then came from the Office of Economic Opportunity or certain non-categorial programs. Unfortunately, the 1976-77 school year was supposed to be the last year for Follow Through funds. What money, if any, can be found to carry on these two fine programs after Follow Through funds cease, was at best uncertain.

This perennial problem of developing outstanding new programs and then losing the source of support is one of the most perplexing of all Rough Rock's problems. If the school were within the BIA system it would be possible to request from Congress extra monies for proven innovative and successful programs. However, since Rough Rock is a contract school it receives a fixed amount of money from the BIA which just doesn't allow for incorporating new programs into a continuing regular program.

The uncertainty as to the future of federal programs makes a contract school such as Rough Rock face a most uncertain future.

Pre-School

There is a Pre-School in operation at Rough Rock. The building is located near the elementary dining room and is staffed by two people: a teacher and a teacher aide. Ella Tsinnijinnie, the Pre-School teacher stated that there were 16 students enrolled on September 23, 1976 but that she expected 30 students a little later in the year.[16]

Day Care Center

In addition to the Pre-School, the Rough Rock Demonstration School also is responsible for a Day Care Center. The Center is located in one of the old metal school buildings Rough Rock received from an abandoned BIA school.

Dorothy Secody, the Child Care Center Director, stated that there were 18 children during September 1976. Most of the children were of parents who worked at the Demonstration School.[17] The children come in at 8:00 a.m. and go home at 5:00 p.m.

1. Reno, *op. cit.*
2. Reno, *op. cit.*, p. 61.
3. *Ibid.*, p. 62.
4. *Ibid.*
5. *Ibid.*
6. Interview with Wade Hadley, December 7, 1976.
7. Homer Begart, "Hunger in America: Deprivation in Land of Plenty", *New York Times*, Sunday, February 16, 1969.
8. Jerry Kammer, "Clinic Serves Rough Rock Health Needs", *Gallup Independent*, Thursday, April 8, 1976.
9. Kitsilee School Board Minutes, July 1, 1975, pp. 1-2.
10. Kitsilee School Board Minutes, August 20, 1974, p. 11.
11. Interview with Kurt Knocrnschild at Kitsilee School, Oct. 26, 1976.
12. Interview with Doyaltie Begay No. 2 at Kitsilee School, Oct. 26, 1976.
13. Interview with Wade Hadley, Dec. 7, 1976.
14. Interview with Edwin Charlie, Rough Rock, October 11, 1976.
15. In 1976 the Parent Aide Coordinator was Danny Caboni who had worked at Rough Rock in other capacities for six years
16. Interview with Ella Tsinnijinnie at Rough Rock, September 23, 1976.
17. Interview with Dorothy Secody at Rough Rock, October 1, 1976.

1975 Aerial view showing Rough Rock located at the foot of Black Mountain—Elementary School is at left, Middle School and trading post at center and High School at right.

SECTION TWO

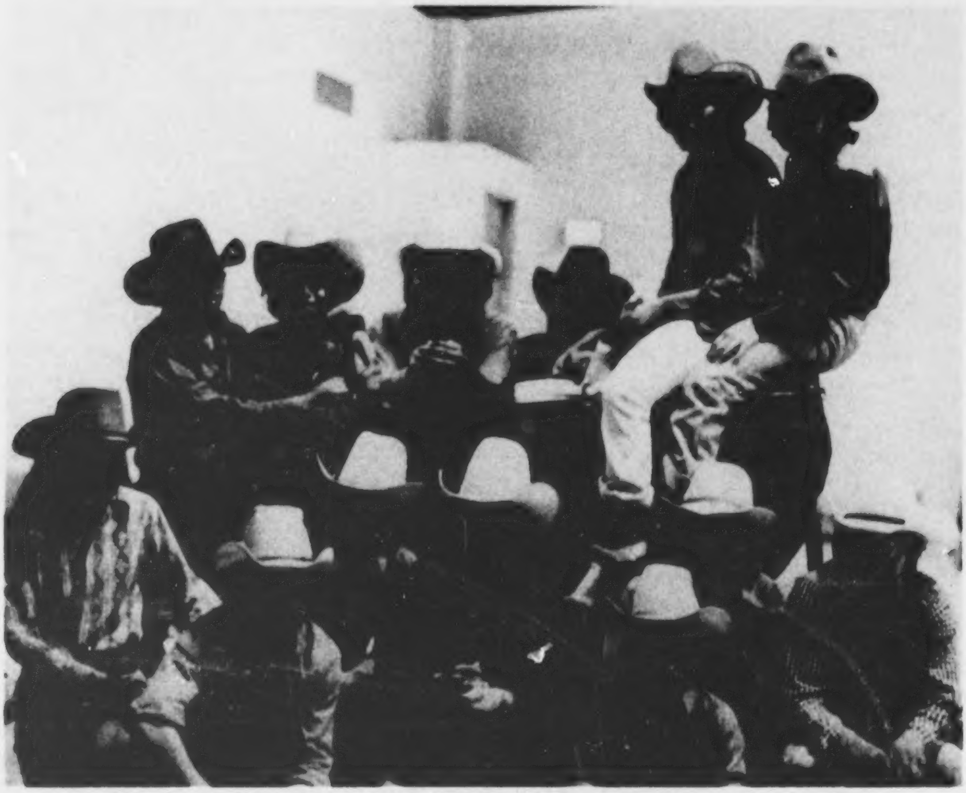
GENERAL INFORMATION

The Philosophy of Education at Rough Rock Demonstration School

Ethelou Yazzie presented the philosophy guiding the operation of the Demonstration School: this presentation is contained in the *1976-77 Staff Handbook*, a copy of which was given to each employee.[1]

> Rough Rock Demonstration School is a complex serving the formal educational needs of children and youth of the Rough Rock Navajo Indian community under the aegis of the local community. A corporation: Rough Rock School Board, Inc., secures funds to operate the school each year from the Bureau of Indian Affairs and other sources. The governing board of the corporation consists of six members of the greater Rough Rock community. The language of the school, in which all official business is conducted, is Navajo.
>
> The operation of the school complex is predicated upon the following principles:
>
> *The right and obligation to an education.* All children and youth have the right, and obligation, to utilize educational institutions to help them be of service to themselves, their family, community, tribe, and nation. Rough Rock Demonstration

Steak Fry Staff Orientation 1975. From left to right—Tom Willetto, Nellie Badonie, Ethelou Yazzie, Evelyn Sells. Lee Kiyanni is in right foreground. Photo by Jeanne Willetto



Rodeo is Number One sport at Rough Rock. Rodeo Club posing with two members sitting on mechanical bull used in practice. Photo by Jeanne Willetto

Meeting of staff in Elementary School Library Spring 1976 to protest dismissal of a teacher.

Photo by Jeanne Willetto

School is predicated upon the fact that its services are available to all children and youth resident in the greater Rough Rock area without regard to race, sex, religion, or other circumstances in life.

Indian people can operate schools, now. For many years Indian people have had the goal held before them of the time they will become individuals capable of being entrusted with the education of their own children and youth. This presumably will take place at some indeterminate day in the future, when they are ready. In the meantime, while waiting for that protean "readiness", Indians in education have largely been relegated to jobs providing ancillary services and excluded from positions of particular influence in the lives of children and youth. Rough Rock Demonstration School is predicated upon the premise that Indian people are ready, now to undertake the administration and operation of schools for Indian children and youth and can gain nothing by deferring to entrenched interests, be they from whatever organization, which would reserve the field of Indian education for non-Indians who are all too often motivated by a supercilious condescension that plays havoc with the Indian spirit.

A sound self image is of the utmost importance. A sine qua non to "success", however it is defined, is sound acceptance of one's self without the debilitating denigration that has for so long been endemic among Indian peoples. Rough Rock Demonstration School is predicated upon the belief that the inculcation of a realistic, and positive, self image in each student is of vital importance in freeing said student to achieve optimally in school.

Bicultural and bilingual education is necessary. In order to function best in the world into which Indian students are born on the Navajo Indian Reservation, it is necessary for such students' schooling to equip them with the skills and attitudes to function well in either a predominately Indian or predominately non-Indian milieu. Such skills include not only facility in both the Indian tongue and in English, but an understanding of cultural nuances which so often influence interaction with other persons, however subtly. Rough Rock Demonstration School is predicated upon the belief that the most demonstrable goal of its activities is a person whose proficiency in the Indian and non-Indian languages, and cultural skills, is self evident.

The goal of education at Rough Rock Demonstration School consists not only of the acquisition of skills and proficiency in school subjects commonly taught, and in concomitant learnings in the Navajo language and culture, but in assisting Navajo children and youth in their present lives to "become" in a manner that will allow them to be of maximum service to themselves and others throughout their lives. The school is not a place to prepare for life, it is life itself. The function then of school personnel in any capacity is [illegible] of service to children, youth, and indeed the entire Rough Rock community [illegible] school to take advantage of its opportunities rather than to be util[illegible]

Personnel, Enrollment and Growth of School

In 1976 there were 34 classroom teachers in the Rough Rock elementary, middle and high schools, and of this number 16 were Navajo. Ten years previous there were 10 classroom teachers employed at Rough Rock, of which 5 were Navajo. These figures show the steady commitment to employing Navajo teachers.

The same commitment in the numbers and percentage of Navajo administrators is seen from the following information: in 1966 of the top five administrative positions (Director, Assistant Director for Dormitory Services, Assistant Director for Education Services, Assistant Director for Community Services, and Assistant Director for Administrative Services) one was a Navajo (Indian) or twenty percent.

In 1976 of the top nine administrative positions (Director, Principal Elementary School, Principal Middle School, Principal High School, Director Navajo Culture Center, Director Navajo Curriculum Center, Director Navajo Mental Health, Director Title I and Follow Through, and Director of Supportive Services) eight were held by Indians. Actually seven were held by Navajos and one by a Hopi. This meant that in 1976 eighty-nine percent of the top administrative positions were held by Indians: a net gain of nearly seventy percent since 1966—a ten year period.

The Rough Rock Demonstration School operates three geographically separate school facilities. The elementary school located in the former BIA plant completed in 1966, the middle school located in the old BIA community school built in the 1930's, and the new high school located a half mile or so from the middle school and completed—the first phase—in 1974.

In the fall of 1976 the enrollment of each school was as follows:

Rough Rock Elementary School	251
Rough Rock Middle School	73
Rough Rock High School	102

In 1966 when the Rough Rock Demonstration School began there was an enrollment of 260 elementary students in what would normally be considered through the sixth grade.[2]

The vision of the School Board is clearly revealed in their efforts to complete an educational package for preschool through high school.

The growth and extension of the school from the sixth grade through the twelfth grade has been by conscious design and plan. The School Board early expressed their concern over what would happen when a student left the Rough Rock School and went to another school where there was no special program in Navajo culture and language.

The School Board Minutes for January 24, 1968 stated:

> One of the items the school board asked the school is to look into the matter of having an eighth grade next year as Mr. McCurtain expressed in the last meeting, he did not want the children to leave the school. He felt that if a student should leave then the main purpose of this school could be in vain . . . Ashie Tsosie: Last year we talked about adding to the grade level we have now. We should continue to add the grade we would like to have here . . . It is said it can be done and we certainly favor this. We feel the school is operating in such a manner that it is progressing well. The studies and survey are continuously being made for us (by the administration) to be informed on the number of students. . . I feel adding the eighth grade is advisable and I am in favor of it. I now make a motion of having the eighth grade here next year.
> Thomas James seconded the motion, voted unanimously.[3]

A year later the Board again expressed their concern over what happens to students who leave Rough Rock because their grade was not offered.

> The School Board Minutes for May 12, 1969 stated: "Teddy McCurtain asked about the graduating class and who were leaving. . He feared that if they only went to the eighth grade here, they will forget soon what they had learned here."[4]

In late 1969 the School Board authorized a study by Elmer Nix, a long time friend of the Navajo who had worked in top administrative capacities for both the BIA and public schools, which was to determine whether a high school at Rough Rock was feasible.[5]

In 1969 the Board approved the operation of a high school at Rough Rock. This was followed by a determined effort to obtain new facilities for such a school. The first phase of the high school cost $1,400,000 and was finished in October, 1974.

The high school has special significance in that it was the first construction that took place under the auspices of the Rough Rock Demonstration School. The school had to go to Congress in order to get the add on funds for construction. In the first phase a classroom building and dining area were constructed. Temporary trailers have been used to provide additional classroom and administrative space. In 1976 there still was no adequate facilities for a library, gym, or vocational subjects.

The tragedy of the Rough Rock Community High School lies in its incompleteness. In 1976 what was being used and what was constructed in Phase I in 1973 consisted of only seven classrooms. Phase I provided just what the name implied—phase one in the construction program for the Rough Rock High School.

There still is no library, no industrial arts building or facility and no gymnasium. In other words, the students are attending a high school which is incomplete both physically and educationally.

The Rough Rock High School serves as an excellent but sad illustration of the problems alluded to elsewhere in this book with regard to the fact that under present regulations the BIA is the requesting and approving entity for both operational and construction funds for all contract schools including Rough Rock.

As was true in this case, the BIA failed to request construction funds for the completion of the High School. The very nature of the procedure which places the BIA in the determining position in terms of all funds to be received by contract schools is obviously and inherently wrong: much like asking the cat to protect the mouse.

On November 26, 1974 a top official for the BIA office in Washington wrote a letter which declared the BIA was going to request construction monies to finish Phase II and Phase III (complete) the Rough Rock Community High School in fiscal year 1976 and 1977. This was never done! In fact, the BIA budget of over $42,000,000 in construction for fiscal year 1978 contains not a single penny for Rough Rock.

As a result of this total lack of support and failure of the BIA to live up to its pledged word, the High School at Rough Rock stands incomplete and the ones who pay the price for the BIA's neglect are the students!

During early 1977 the Demonstration School enbarked upon a concented program in an attempt to get add-on funds or a Coopessional requirement to the BIA to reprogram some of their existing monies so as to make sure that the most crucial educational construction needs are met as soon as possible. Finally, Rough Rock is attempting (1977) to get the BIA in the future to include necessary construction funds for contract schools in the regular BIA budget requests to Congress—as they are supposed to do!

The success or failure of Rough Rock in these efforts to get essential construction funds to complete their High School may be directly correlated in a very real and visible way to the success or failure of contract education. With the apparent BIA attitude that every dollar that goes to a contract school for either construction or operation means one less dollar for the BIA, the battle ahead is difficult! Yet it is a battle that must be won if Indian people are to have an educational choice: a school run and controlled by the Indian people or a school run and controlled by the BIA.

Current Finances—1976

Another measure of the growth of the Rough Rock Demonstration School is evident from a comparison of funds available in 1966 and in 1976.

Source of Funds	1966[6]	1976[7]
BIA	$307,000	$1,585,600
Other Federal (OEO, Title I, IV, VII, etc.)	329,000	529,570
United States Public Health Service (Clinic and Navajo Mental Health)		220,800
Foundations (Donner, etc.)	15,000	0
TOTAL	$651,000	$2,335,970

A word of caution is in order lest some critic of Rough Rock take the total amount of money available in 1976-77 and divide it by the number of students enrolled and come out with a very high figure. The total income for 1976-77 includes funds that have nothing to do with the education of students: i.e. $110,000 is for the operation of a community clinic, $85,800 is for the operation of the Navajo Mental Health Project (medicine man training program), $38,000 is for grants to individuals, $50,000 is for an on-site teacher training program, and so forth.

If one includes only those funds spent on instruction (BIA and Title I) the per pupil cost in 1976 was $4,529.[8]

By comparison the BIA spent $5,543 per student in total educational costs within the Chinle Agency in 1976.[9] It is important to recognize that the Bureau of Indian Affairs does not have readily available accurate and complete figures in terms of total cost per student. This has been a problem that has plagued the committees of Congress as well as the Office of Management and Budget in Washington. The Bureau funds education from different pots of money, some of which are all but impossible to determine: i.e. plant management expenses, transportation expenses, certain administrative, dormitory, and food service expenses are not included in the usual per pupil figure provided by the BIA. Too often the unsuspecting person accepts the figure provided by the Branch of Education which certainly is not the total cost per pupil.

Within the Rough Rock budget all food costs, dormitory costs, transportation costs and plant management costs are included in the cost per pupil. In the past Rough Rock has consistently been accused of having much more money than BIA and other schools. This just is not bourne out by the facts available in 1976.

Ten Year Overview of Rough Rock Demonstration School

An excellent overview to Rough Rock Demonstration School is contained in a paper written by school staff in 1975 commemorating the first ten years of the school.[10]

> This year, the community of Rough Rock has completed the first ten years of what was once considered an extremely radical approach to education; total community control.
>
> In 1966, Robert A. Roessel, Jr. came to Rough Rock to help form a nonprofit corporation called a "Demonstration in Navajo Education," DINE, Inc.
>
> Aware that their own assimilationist educational philosophy was not effective, the Bureau of Indian Affairs and the Office of Economic Opportunity awarded DINE, Inc. a total of $642,000 and the new school complex the BIA had just completed at Rough Rock to demonstrate the community control concept of education.
>
> The Rough Rock community elected four men and one woman to the first school board. Immediately, the control of the entire complex was put into their hands. These middle aged people from the community, only one with any formal education, represented local and true control over the school.
>
> Since then, the Rough Rock School Board has continued to accept, reject, and modify all proposals and programs to fit the Navajo way. Their wisdom has resulted in our bilingual/ bicultural form of education that has had reprecussions throughout the world. Hundreds of visitors come yearly to see how we use the Navajo language and culture to enhance and enrich our children's progress in the academic world. Rough

Rock Demonstration School stands as a monument to the perseverance of a small community determined to control its own school.

The locally elected school board controls all decisions at Rough Rock. These life-wise people with little formal education have had the wisdom to shape our school into an innovative experimental institution, the first of its kind in the country.

Rough Rock's enrollment has fluctuated from 235 to 480 students. The children come primarily from traditional families living within a fifteen mile radius of the school. Some children come in from large cities across the country to stay as boarding students to learn the language and the culture of their people. About one third of the children are boarding students, since the roads to their homes are often just tracks in the desert plateau, impassible in wet weather. Despite the conditions, many boarding students manage to get home every weekend.

Community people run the dormitories and stand in as parents to the children who live there. Traditional stories are told during the winter months, and there is a well-stocked playroom in the elementary residence hall, and a sophisticated recreation room for the teens.

Here there is little separation between home and school. Upon entering school, whether as a day care baby, a preschooler, or a kindergarten student, the child is taught in Navajo with English as a second language.

Classes at the primary and intermediate levels are individualized and ungraded. During a transition period the children are taught in both English and Navajo, with gradually increasing use of English, until by the fifth grade level it is the major language of instruction.

Generally a child moves on to the middle school, or junior high, at age 11 or 12. In all classrooms, at all levels, the bilingual aides and teachers can help the child work through academic problems in both languages.

Parents in traditional dress work alongside the teachers. The child learns to be proud of his heritage, and to take this competent teaching from his community members for granted.

This school's administration is responsible to the Board, and reflective of its wishes and values. Navajo people, through their elected administrative officers, are running a sophisticated school, unabashedly oriented to Navajo children. Many of the former students of Rough Rock Demonstration School now hold jobs here as fully certified teachers, principals, and administrators, as well as in the many care-taking positions.

Navajos fill most of the administrative positions at Rough Rock, and more than 60% of the teaching positions All of the aides and supportive staff come from the community.

Community members are totally responsible for the day care center, the preschool, the dormitories, plant management and the kitchens which feed 500 people three meals a day.

For ten years Rough Rock Demonstration School has been an example and a source of hope for other communities which felt that they too could develop a school to meet the special cultural needs of their children and youth.

The importance of Rough Rock cannot be overestimated: it was the first of the contract schools. Since Rough Rock began its "demonstration of community controlled education" in 1966, other communities all over the country have followed the Rough Rock ideal, and have begun to contract for their own educational institutions.

The goal of education at Rough Rock Demonstration School consists not only of acquiring skills and proficiency in school subjects commonly taught, and in learning the Navajo language and culture, but in assisting Navajo children and youth in their present lives to "become" in a manner that will allow them to be of maximum service to themselves and others throughout their lives. Our school is not a place to prepare for life; it is life itself. The function of our school personnel in any capacity is to be of service to children, youth, and indeed the entire Rough Rock community as they use the school to take advantage of its opportunities rather than to be used by it.

The Rough Rock School Board meets every Monday in full session, to deal with the problems and situations that arise in the school and community each week, and to set policy for the total complex. These meetings are open to any member of the community who has anything to discuss with the Board or who may simply wish to observe the elected officials in action.

The School Board is directly responsible to the parents and students of the community, with full authority to hire and fire personnel, to make decisions concerning priorities in the spending of funds, and to regulate the school in a fashion that reflects the wishes of the Navajo community.

Every two months, or more often, the entire community is invited to a mass meeting at which some facet of the school's operation is explained in detail.

Rough Rock is one answer to decades of critics of Indian education. The Navajo people of Rough Rock are determined that their children will be both comfortable with, and proud of, their heritage, and look upon themselves and their people as persons of dignity and ability.

With the guidance and wisdom of the elders of the community, Rough Rock Demonstration School will continue to provide the children with the tools they need to make intelligent personal decisions, whether as a Navajo shepherd or as a doctor or engineer in the multicultural society of the world at large.

Visitors come from all over the world to Rough Rock. This film crew came from Germany to film a documentary about the Rough Rock Demonstration School and community. Easter 1975.

Photo by Jeanne Willetto

In the spring of 1975, independent evaluation specialists visited and evaluated the performance of Rough Rock Demonstration School. The following quotations are from their report:

> As an evaluator, it is difficult to make statements not based on quantitative data, but there are some things which cannot be measured. And that has to do with the "human connection".
>
> There was something raw, something very eloquent about Rough Rock Demonstration School. It had flaws, perhaps because it was very process oriented and concerned about the human element.
>
> Other Navajo curricula observed elsewhere tended to over emphasize the cognitive domain. Rough Rock Demonstration School educators had a more balanced outlook. They were concerned about the affective processes of the Rough Rock children.
>
> Perhaps this was why the Rough Rock children were unencumbered with the afflictions which try educators and Navajo parents elsewhere, afflictions such as student restlessness, student drinking, student disrespect of their elders and their heritage, classroom behavioral outbursts. These were missing in the student populace at Rough Rock.
>
> Anglo educators are obviously in control of Navajo curriculum at many schools across the Navajo Nation. This was not true at Rough Rock. Navajos were very much in control. Many of today's cadre of Navajo educators got their starts at Rough Rock, were inspired to try out their fledgling ideas before moving onto higher positions scattered throughout the Navajo Nation.
>
> There was something unsure, unpolished about the work being done by the Navajo educators at Rough Rock Demonstration School. But the most important quality which gave the school its vitality was that they were optimistic about the Rough Rock dream. And that optimism continually energized the staff in the face of disappointments, criticisms, and disillusionments.

There *is* a vitality and hope in contract schools such as ours, Rock Point, Ramah, and Borrego Pass, that is missing in other schools. There is also a great deal of work to be done, both in beginning a contract school, and in continuing operation once the initial contracting phase is complete.

Rough Rock has had to adapt to attitude changes in the community, to reductions in funding, to a shift from Anglo dominance to Navajo dominance in administration and teaching staff. Yet Rough Rock has expanded, and continues to grow, change, and develop new techniques to implement the community's ideas of what constitutes a suitable education for their children.

Our oral history tells us that Spider Woman gave the Hero Twins advice and magic to protect them on their journey.

It is our job to educate the grandchildren of the Holy People to meet the demands of the future. As educators, we must Provide the tools they need to move in the world with confidence.

It is our belief, at Rough Rock Demonstration School, that the best way to do this is to allow the community total control over the education of their own children.

Comparative Costs

One of the frequent charges made by foes of Rough Rock Demonstration School is that of excessive expenses. Many within the Bureau of Indian Affairs say that if they had the money that Rough Rock had they could do even a better job.

The facts indicate that these allegations may lack substance and truth.

According to a top Bureau of Indian Affairs official the total 1975-76 education budget for the Chinle Agency was $31,056,184. By a process not fully understood this same official reduced that figure to some $15,000,000.[11] Using the reduced figure and dividing that by 2706, the actual number of students who attended BIA schools within the Chinle Agency, again as provided by the BIA, the per pupil cost was approximately $5,543 per year.

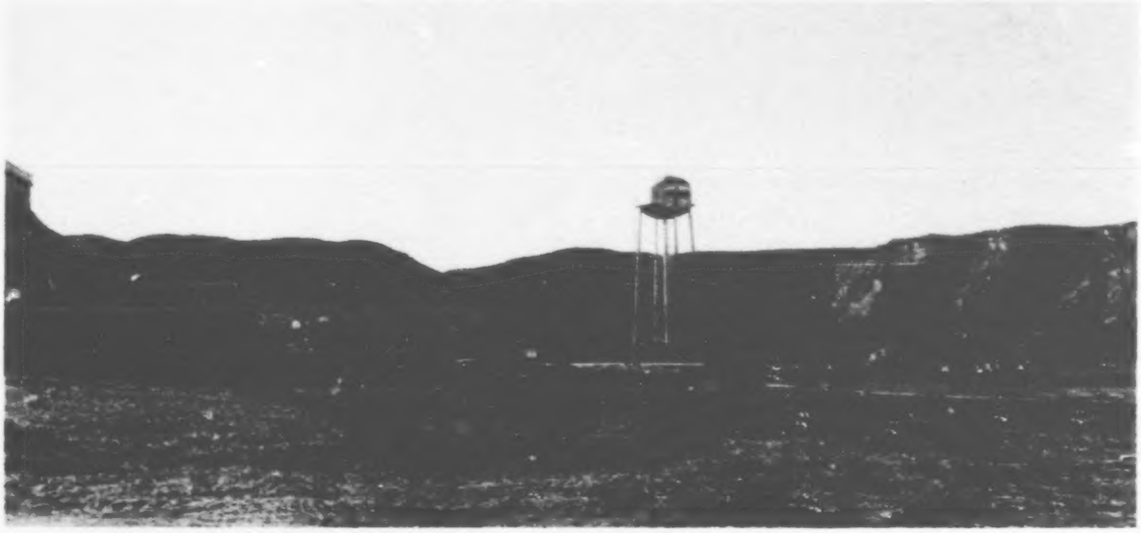
These are BIA figures and may not represent the total cost of educating a student within their system. Nevertheless, comparing these BIA figures with the per pupil cost at Rough Rock fails to reveal the great excessive expenditure at Rough Rock. In fact, the cost was less at Rough Rock. With total comparable expenses of $1,929,500 and a total student population of 426 the average per pupil cost per year at Rough Rock is $4,529—considerably lower than the BIA figure.[12]

Another measure of comparison is that of salaries. In 1976-1977 the mean teacher's salary at Rough Rock was $9,236.[13] For the same year the mean teacher's salary for the Chinle Public School District was $11,472.[14] Figures for the BIA are more difficult to use since their teachers are usually on a 12-month contract and Rough Rock and Chinle Public Schools are on a 9-to a 10-month contract. Figuring salaries on a per hour basis times the number of months employed, the comparable BIA figures for average teacher's salaries within the Navajo Agency was $11,995.[15]

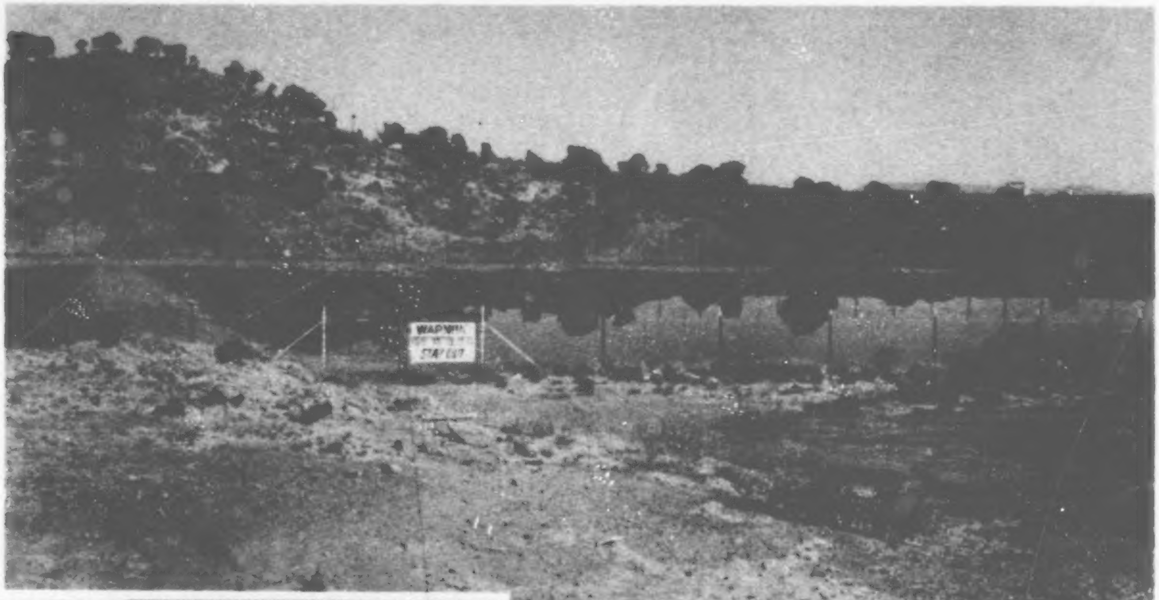
Wade Hadley pointed out that not all teachers at Rough Rock were certified and for that reason the BIA seemed to support lower funding for teacher salaries at Rough Rock. Mr. Hadley added that Rough Rock teachers are hired because of their ability to teach and that a piece of paper doesn't necessarily mean one can teach. He added that Rough Rock is constantly upgrading its teaching faculty.[16]

A comparison of administrator's salaries reveals the same pattern—Rough Rock had the lowest pay as compared with the Chinle Public School District and the BIA. The mean (average) administrator's salary at Rough Rock for 1976-77 was $13,407, for the Chinle Public School District at was $16,875, and for the BIA the figure was $17,460.[17]

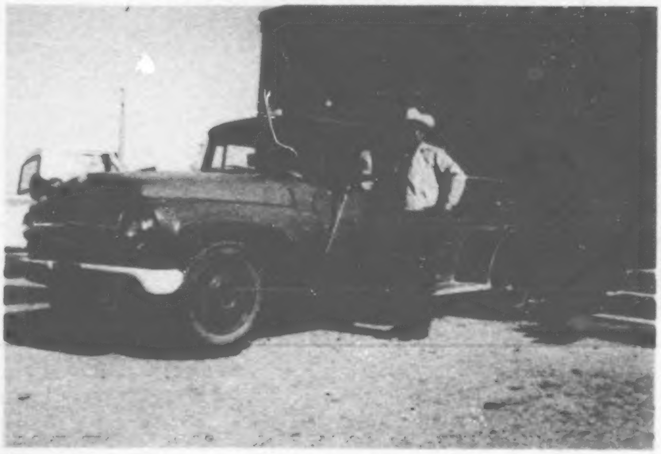
While it is difficult to know for certain whether all catagories are exactly the same, it can be said that the salary data now available does not support the contention that Rough Rock salaries are higher than that of neighboring school systems.



View showing Black Mountain in background, one of the dormitories to the left and the water tower in the center. Operating dormitories because of inadequate roads and having to own and operate your own water system increases costs greatly.



Sewer lagoon for elementary school. Another added expense in construction of operation. There are no city utilities available. School must provide all.



Emerson Begay standing by Rough Rock Demonstration School Fire Engine. This is another added expense.

1. Ethelou Yazzie, *Staff Handbook for 1976-77*, Rough Rock Demonstration School, August 23, 1976, pp. 2-5.
2. *Rough Rock Demonstration School*, prepared by Rough Rock Demonstration School Staff, January 1968, p. 10.
3. School Board Minutes, Rough Rock Demonstration School, January 24, 1968, pp. 130-131.
4. School Board Minutes, Rough Rock Demonstration School, May 12, 1969, p. 314.
5. Elmer Nix, *A Feasibility Study for a Proposed Rough Rock High School*, Rough Rock Demonstration School, January 1970.
6. *Rough Rock Demonstration School*, prepared by staff of Rough Rock Demonstration School, January 1968, p. 3.
7. *Rough Rock News*, October 29, 1976, p. 3, cols. 3-4.
8. computed from 1976 information obtained at Rough Rock including revenue and number of students. A fuller discussion of comparative costs is found later in this section.
9. computed from 1976 information obtained from Chinle Agency Superintendent: report to the Chinle Agency Council, March 21, 1976.
10. "Background and History of Rough Rock Demonstration School", Rough Rock Demonstration School, 1975, pp. 1-7.
11. Figures provided by the Chinle Agency Superintendent for the BIA at an Agency Chapter Meeting held at Many Farms Arizona, March 21, 1976.
12. Information obtained from Rough Rock Demonstration School records.
13. Information obtained from Benjamin Bennett, Administrative Assistant, Rough Rock Demonstration School, Novembe 15, 1976.
14. Derived from figures provided by Roland Kimbrough, Chinle Superintendent of Schools, November 22, 1976.
15. Derived from information obtained from the Bureau of Indian Affairs Fall, 1976.
16. Interview with Wade Hadley, December 14, 1976.
17. Rough Rock data from Ben Bennett, November 15, 1976. Chinle Public School District data provided by the District, November 22, 1976. BIA figures from the Bureau of Indian Affairs Fall, 1976.

THE THREE SCHOOLS

Basic Information with Regard to the Three Schools

Administrationly there are but two schools at Rough Rock: the elementary and the high school. The Middle school falls under the elementary school and actually the "Principal" of the Middle School is properly called the Assistant Principal to the Elementary School. In practice, however, there are the three schools which are geographically as well as educationally distinct.

The Elementary School is responsible for the Pre-school Program. In 1969 a decision was made and implemented by Anita Pheiffer, the Principal of the Elementary School, to operate a non-graded school system. Since that time the school has continued in that path. There are levels and each level is further subdivided. These levels can in some ways be equivalent to a particular grade. Briefly there are three Phases. Phase I is divided into 3 levels and includes preschool and Kindergarten students. Phase II is divided into 6 levels and encompasses the rough equivalent of grades 1 thru 3. Phase III is divided into 3 levels and covers generally grades 4 and 5.

There are a variety of specialists available to the elementary school: English as a Second Language, Reading, Art, Music and P.E. There also is a fulltime counselor.

The language of instruction is Navajo through Phase II—3. Up to that time all curriculum instruction is in Navajo with English taught as a Second Language. After this point the language instruction became primarily English but an ESL program continues as does a Navajo language and culture program.

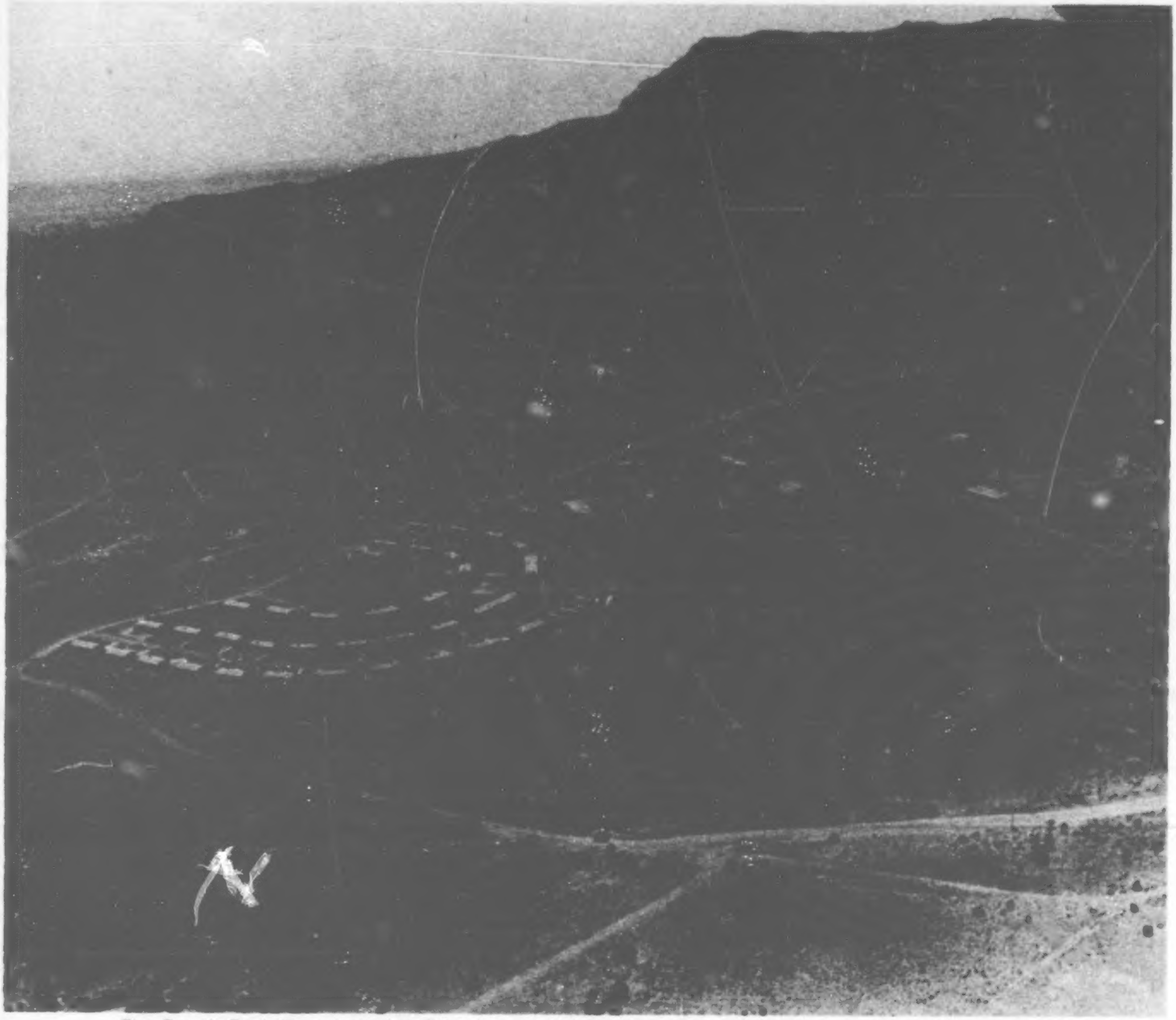
The Middle School (Junior High) covers grades 6, 7, and 8 and is located in the old BIA school plant built in 1935. In 1976 the school operated departmentalized classrooms divided into two main areas: core courses and electives. All junior high students are required to have three years of math, science, reading, language arts, Navajo culture and Navajo language, and two years of social studies. Electives are offered in such areas as physical education, typing, home economics, photography, art and industrial arts. Under this plan students change classes at the end of each of nine, forty minute periods.

According to the Middle School Staff, departmentalization has allowed greater freedom of movement on the part of the students which in turn has led to a correspondingly greater sense of responsibility. Further this organizational approach has made it possible to hire teachers who are highly qualified specialists in a subject matter field and have them teach only in their speciality areas.

The Community High School is the newest addition to the educational ladder at Rough Rock. Actually, the School Board approved teaching the nineth grade in 1970-71. Since that time grades have been added each year until in 1974 the new high school facility was completed and put into use.

The philosophy of the Rough Rock Community High School stated that the school attempts to develop an understanding and appreciation of both Navajo and the dominate American cultures.[1] Through this bilingual and bicultural process a positive self-image is achieved. This helps the students to be better equipped to maintain an equilibrium between the two cultures.

The High School Handbook continues: "The goals of the school system are to present to the students as many facets of bi-cultural, bilingual living as possible; to furnish them experiences, actual, simulated and studied, that will enable each student to enter the adult world, as capable, informed and intelligent citizens. In addition to developing an appreciation of their own culture, such as in arts and crafts and respect for their elders, students will have the opportunity to become knowledgeable about the problems and issues affecting the reservation and its people. They will have the opportunity to prepare for careers and vocations that are needed on the reservation and which will benefit themselves, the family, the community, the tribe and the nation. Each student will have the opportunity to explore, test and experience many different fields of interest, so as to be better able to choose their life's work, and have a broad enough background to be able to transfer specific learned skills and knowledge to another field with a minimum of effort."[2]



The Rough Rock Demonstration School as seen from the air. The living quarters for staff are to the left, to the right lies the elementary school building, the dining building and two dormitories. In the background is Black Mountain. Photo by RRDS Staff

In order to understand what is taking place at each of the three schools, the Elementary, the Middle and the High School, each principal was asked to write a paper describing what he felt was taking place at his school that was especially noteworthy. The following papers are presented as they were received.

Elementary School Report[3]

The Elementary School report was by Johnson Dennison the principal. Mr. Dennison is from Round Rock and has worked at Rough Rock since 1971: first as a Kindergarten teacher then upper elementary teacher and finally as principal since 1973. He is a key member of the administrative team with a total commitment to the concept of bilingual and bicultural education as his paper reveals.

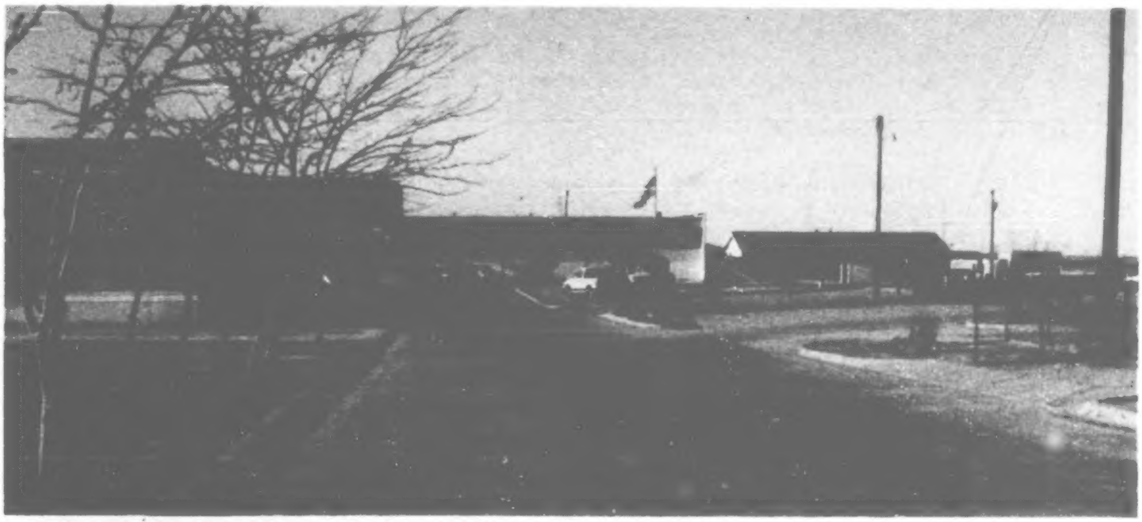
"The bilingual and bicultural philosophy of education at Rough Rock Demonstration School is the most significant and difficult educational philosophy that has ever been accepted by a comtemporary Indian educational institution.

Johnson Dennison, Principal Rough Rock Elementary School—January 1977.

"Throughout Indian educational history, specifically in reference to Navajo people for the last century, a large percentage of Navajos, including myself, have gone through institutions where the native language and culture were not accepted. Navajo students have struggled through the pressures put on them to become the good Anglo children. In many cases, the language has been forced down their throats resulting in student drop-outs, confusion, and failures.

"Sending Navajo students to schools where they did not experience their own language and culture has caused them to lose interest in their language and culture. But still they have not been able to compete in the Anglo society. Many of them have grown up confused, having been broken between two cultures. Therefore, the philosophy of education at Rough Rock has been created to tackle the complications the Navajo children have been confronted with.

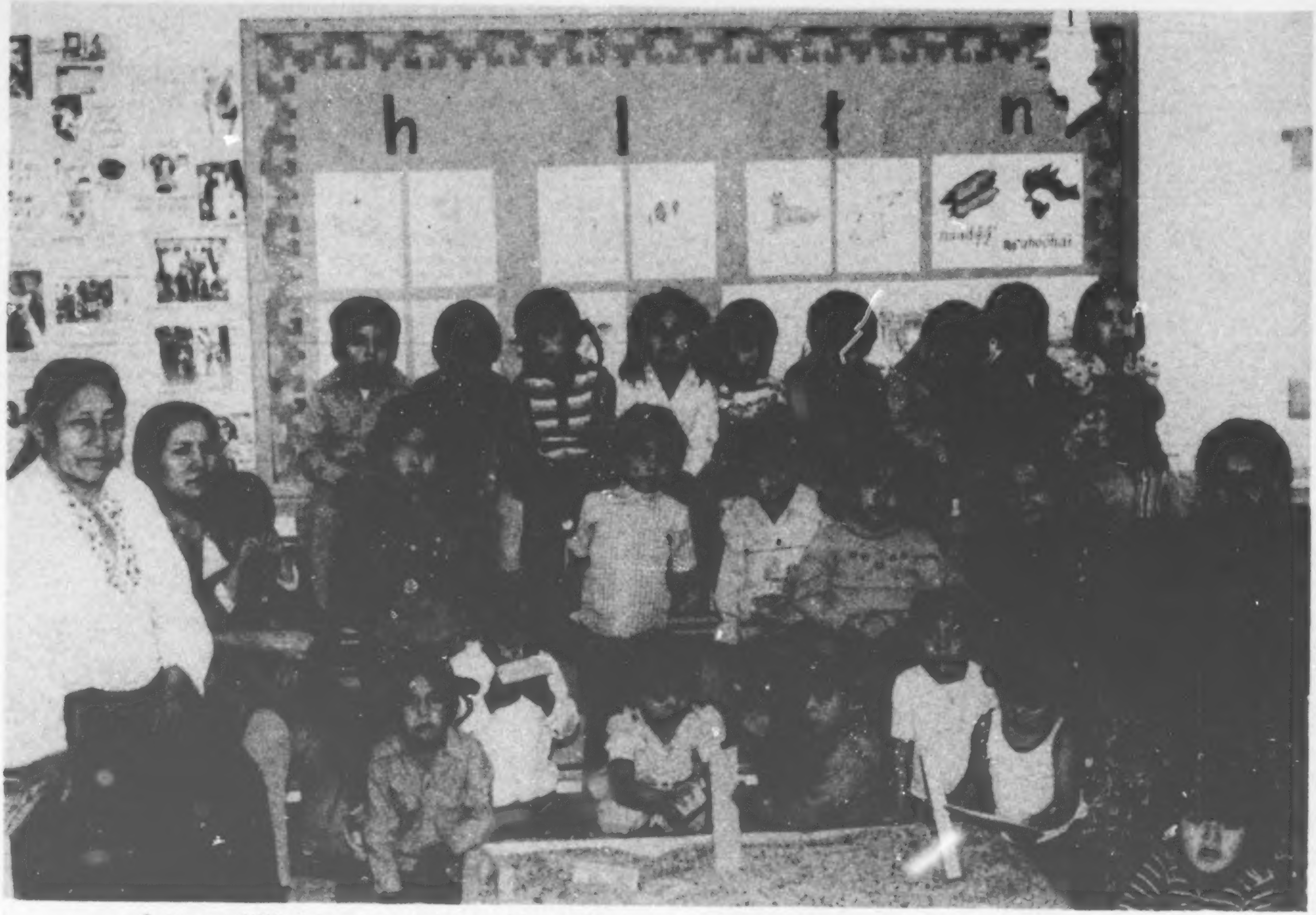
"At Rough Rock, the children learn to read and write their own language first, before they begin to read English. The children also begin to study their own culture first. The students do not feel threatened, or confused, and they are relaxed. I think this is the kind of education the Navajo children need to have a quality education."[3]



Elementary School at Rough Rock. Building behind power pole is community constructed adobe Administration Building.

Elementary student enjoys book in library.

Photo by Jeanne Willetto



A group of Kindergarten students at Rough Rock with a Navajo teacher as well as Navajo parents and teacher aides—Fall 1976.

Lunch in the Day Care Center—left to right Cine Lee, Thomasita Tsosie, Debbie Tsosie, Laureen Tone (in high chair), Jason Nelson, Dorothy Secody, director of the Day Care Center, and Curtis Bahe (back to camera).

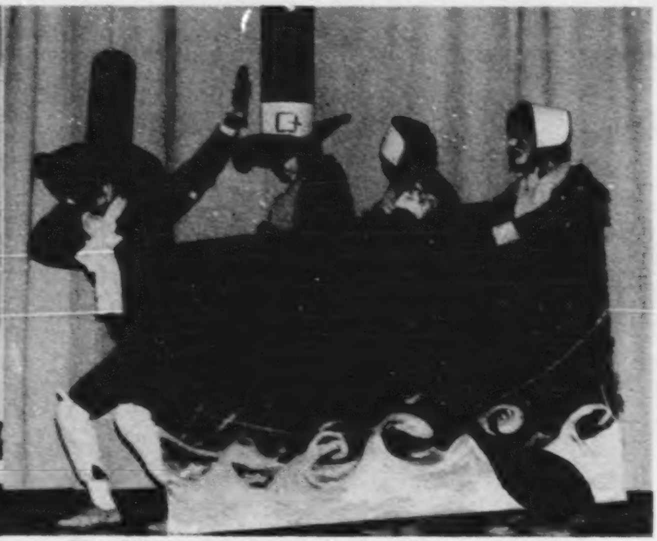
An exchange high school student from Indianapolis working with Rough Rock Kindergarten Students—Fall 1976.

Photos by Bev Njaa

Rough Rock Kindergarten Students watching Thanksgiving School Assembly—November 1976.

Photos by Bev Njaa

The cast of a Thanksgiving Play held for the community and the students of the Rough Rock Elementary School in November 1976.



The Pilgrims in a boat searching for the New World—played by Navajo staff at the Rough Rock Demonstration School in November 1976.

Nativity scene Rough Rock Elementary School Christmas 1975.

Photo by Jeanne Willetto

An elementary school Art Class decorating for Halloween—Fall 1976. Tinn Martin the Art teacher holding the mirror.

Photo by Bev Njaa

Rough Rock Elementary School children going to the School Nurse—Fall 1976.

Photo by Bev Njaa

Rough Rock Demonstration School: Christmas Party—December 1976.

Students at Elementary School showing Basketball Trophy they won in the Lukachukai Basketball Tournament—November 1976.

William Crenshaw, Principal Middle School. Fall 1976.

Middle School Report[4]

The Middle School report was written by William Crenshaw the principal. Mr. Crenshaw came to Rough Rock in the fall of 1976. He has a Doctorate from the University of Georgia in United States History. Under his leadership the Middle School, grades 6, 7, and 8, went from self contained classrooms to subject centered classes with electives.

"The Middle School itself is a significant educational opportunity. It is a living laboratory where the needs of the future and the heritage of a great tradition merge into a single stream of academic harmony and unity. A progressive, well rounded curriculum implemented by a talented and dedicated staff provide middle school students with the tools necessary to appreciate their past and to prepare themselves for a demanding future in a technologically advanced world.

"The middle school's unique bi-cognitive curriculum has three basic components; communication skills, scientific and mathematical knowledge areas, and Navajo Culture. Middle School faculty members realize that in order to succeed in any endeavor, one must be able to communicate well. Consequently, the school boasts a vigorous Reading program designed to meet the current needs and to anticipate the future growth of every student in the school. It is the goal of the school's reading specialists to ensure that all middle school students are fully capable of absorbing the ever growing mountain of knowledge which must be understood in order to succeed academically.

"Naturally, middle school personnel are aware that the students not only must be able to read well, but also must be able to write well. Thus, the reading program is integrated fully with the school's language arts program. In both the English classes and the Navajo Language classes students are drilled repeatedly until they become fluent in the grammatical skills. Spelling, verb conjunction, and sentence construction are everyday facts of life at the middle school. In order to emphasize this vital link between reading skills and writing skills often materials developed originally in the reading lab are analysized subsequently in a language arts class or a Navajo Language class so that the students are able to discover on their own the mechanics of good writing.

"Nowhere is the need for basic communication skills demonstrated more graphically than in the middle school's math and science courses. For, if students cannot understand the materials offered, then they cannot complete successfully the required course work. The school's three year

Middle School—Originally built by the BIA in 1935 by community labor, this school became the Middle School (Junior High) in 1971.

Photo by RRDS Staff

Rough Rock Middle School in 1976 showing that portion originally built in 1935 as a BIA school.

Photo by Bob Roessel

science program includes basic work in biology, plant science, physical science, and even some work in elemental chemistry.

"In addition to teaching general theory, the science specialist at the middle school tries to relate these theories to the student's own life style by periodically planning field trips designed to show how scientific principles affect reservation life; and, how these axioms not only complement but also reinforce Navajo tradition. As a result of this duel focus, Rough Rock Middle School students receive an otherwise unavailable opportunity to balance and to understand at least part of the complex relationship between the Navajo way and the techno-scientific world that surrounds their reservation.

"This well-rounded science program is complemented by a math curriculum which also is designed to offer middle school students educational opportunities they would not find elsewhere. Because of the widely varying levels of middle school students, mathematics is fully individualized. By combining talent with a willingness to accept an increased teaching load, the mathematics teacher has succeeded in placing the students in small classes where each can receive the amount of one-on-one attention needed.

"However, in order to ensure that even math—usually a 'blah' subject—relates to reservation life, the mathematics teacher has introduced a special class where selected students are designing (art, problems, and language) a Rough Rock math workbook. When they have completed their task, the students know that the finished project will become an integral part of the middle school mathematics program.

"In addition to a unique math and science curriculum, the middle school also offers a complete and balanced Navajo Studies program. At the Rough Rock Middle School, Navajo Culture is a vital part of the curriculum. Within this program, the values learned at home are reinforced strongly while those aspects of Navajo tradition not passed on by the parents are for the first time presented to the students. The Rough Rock Middle School is one of only a very few schools where Navajo students may learn about their culture; and, have it presented respectfully.

"All Middle School students have three years of Navajo Language and three years of Navajo Life and Culture. In addition, the students are visited periodically by community members who are themselves living examples of the Navajo way. No aspect of the middle school curriculum is more strongly supported by the Rough Rock administration than this program.

"However, what is perhaps most significant, and most unique, about the Rough Rock Middle School, and the reason the program succeeds, is the students themselves: they like Rough Rock, they like the program, they want to learn."

Junior High Student Council President, Thomas Willetto, Jr., speaking to students. Fall 1976.

Navajo taco suppers are favorite way to raise money. Jr. Hi. girls serve in 1975 for money to go to Disneyland.

Photos by Jeanne Willetto

Middle School 1977—showing garage to left which is used for industrial arts facility for middle as well as High School. Buildings originally built in 1935.

Stone hogan shaped buildings at the Rough Rock Middle School. These were also built by the BIA in 1935.

Photo by Bob Roessel

Additions to the Middle School. These hogan shaped classrooms were built so as to enlarge the facilities at the Middle School. In the background is a Tribal Housing Project.

Photo by RRDS Staff

Additional wooden buildings at the Rough Rock Middle School used for the Reading and English programs.

Photo by Bob Roessel

Jimmie C. Begay—Principal Rough Rock Community High School—January 1977.

Community High School Report[5]

The report on the Rough Rock Community High School was written by Jimmie C. Begay the principal. Mr. Begay has a M.A. degree in school administration and has worked at Rough Rock since 1974 in the capacity as high school principal. He got his start in education at the old BIA Rough Rock School. His home is on Black Mountain.

"The Rough Rock High School is a unique school, in a sense an alternative school. The high school is experiencing the right kind of education for the students. In the last one hundred years of education on the reservation, the system has produced one medical doctor, less than ten lawyers, few administrators and other professionals are in the minute statistics. It is not that we have a small percentage of Navajo population that are attending schools, but somewhere along the line, something is wrong with the education system.

"What the school is attempting is tied back into the school's philosophy.

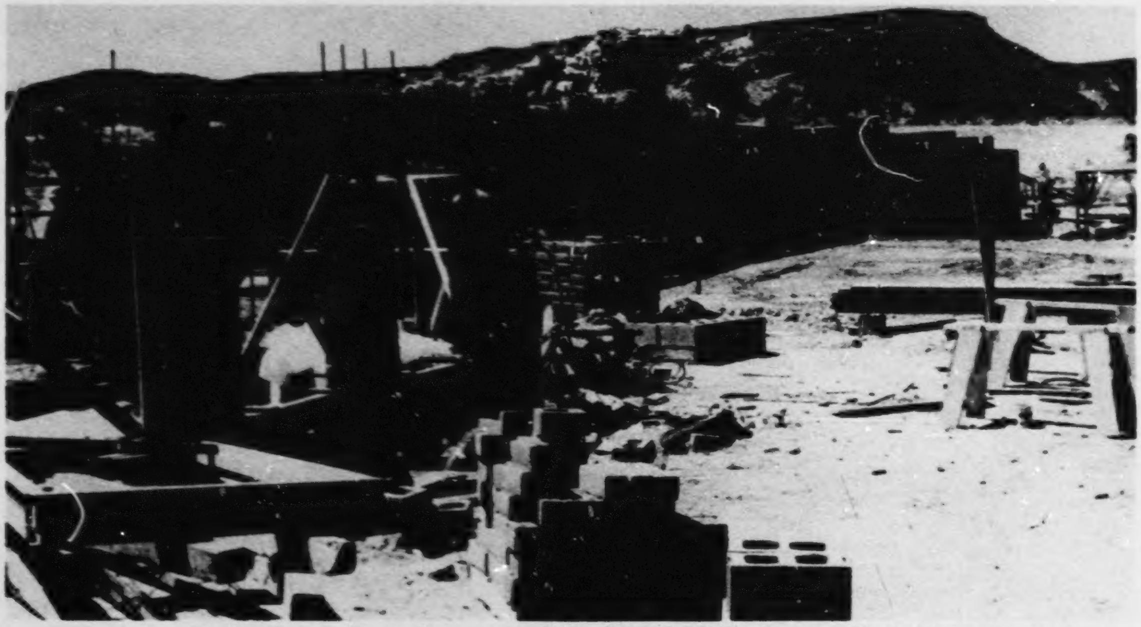
"During the school year we try to have an atmosphere that is relevent to the students, an atmosphere where the students feel accepted, feel free to choose the kind of career they want, freedom to talk in their own language, and to talk and learn about their own culture. The students are thrilled about learning about their own culture; this is a reinforcement toward discipline and later will act as a foundation to life.

"We sit down with each student and explain the purpose of being in school, why each student is required to graduate with so many units. This acts as a motivational point of interest.

"We do not fail students with traditional D's and F's in report cards. We give a grade of A for excellence, B for very good, and C for satisfactory, and I for incomplete. When a student gets an I, we give the student a chance to make up the incomplete within two weeks after grading period. I believe if a student is given an F for a grade, then all the student's goals and aspirations will shut down. Bilingual students are the ones who would feel the greatest inferiority complex by lack of encouragement by teachers and other staff involved. I have seen a student's face lighten up after an incomplete is made up, and the student is encouraged by this to go on.

"We also reinforce the student's discipline and responsibilities in group meetings, individually, and by writing up an evaluation on each given grade. A given grade does not have a meaning if it is just a letter grade which has its standard competitive place. The combination of a letter grade and a written comment does have a meaning of why the student got that particular grade.

"When a student leaves the Rough Rock Community High School, we will have accomplished these things: the student will live in both worlds with less frustration, and academically we are widening with various choices by taking the students' interest and building on it and finally, the student should be strong academically because we work with them closely and we make contact with them on a weekly basis."

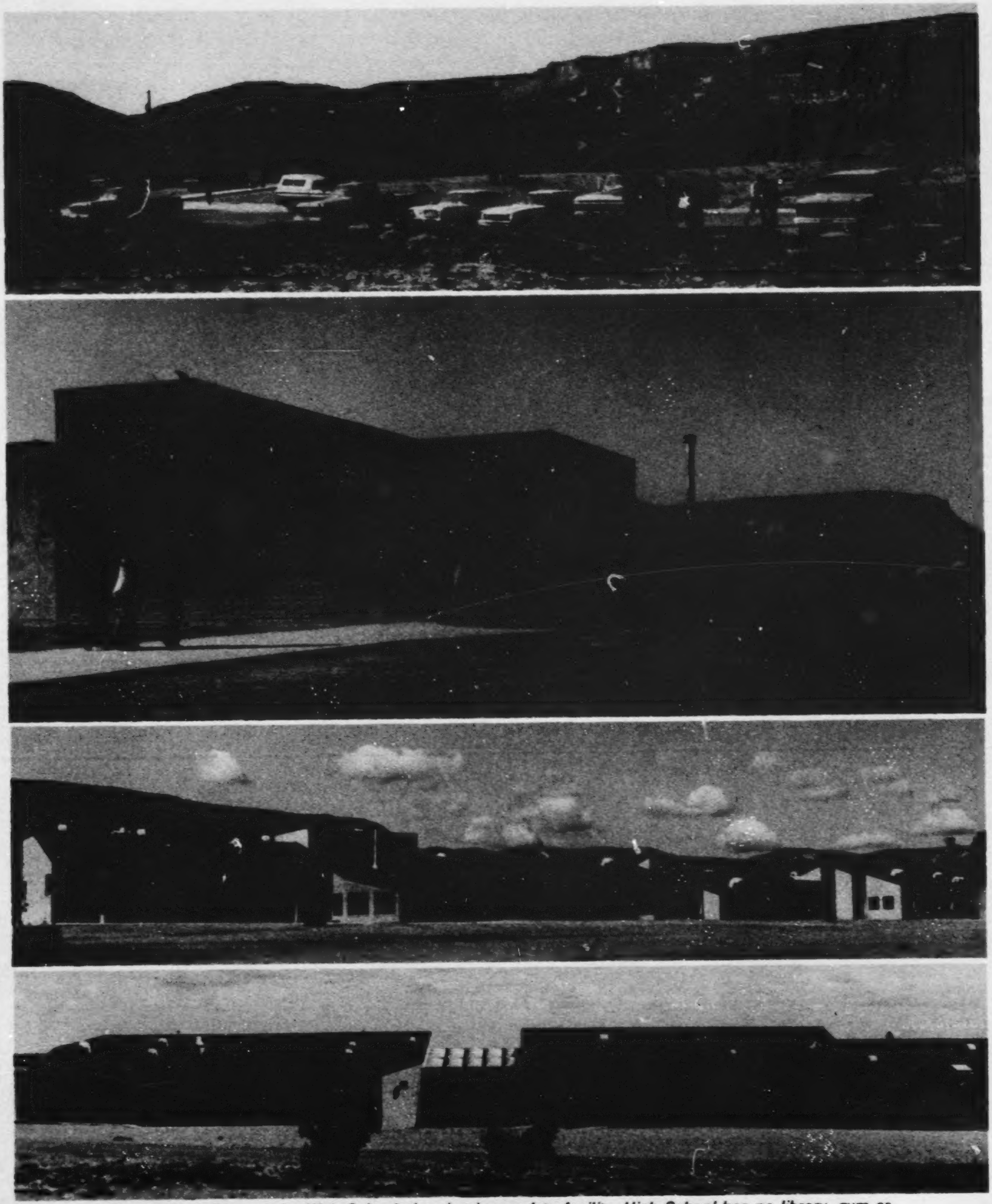


Construction of the Rough Rock Community High School 1973 showing Black Mountain in the background.

Photo by RRDS Staff

Rough Rock Community High School Students in front of their dining room—Fall 1976.

Photo by Bev Njaa



Rough Rock Community High School showing incomplete facility. High School has no library, gym or vocational building.

Photos by Jeanne Willetto

Jimmie C. Begay speaking at the dedication of the Rough Rock Community High School October 1974. This dedication was attended by Tribal and other officials some of whom are seen sitting along the wall.

Photo by Jeanne Willetto

High School Senior Class Officers 1976-77; Back row-Clara Olds, Delores Johnson, Ellen Yazzie. Front row-David Yazzie and Bobby Gamble.

Photo by Pauline McCurtain.

76-77 Rough Rock Curriculum High School Sophomore Class Officers: Standing (left to right) Dennis Lee, Treasurer; Andrew Njaa, Class Representative; Frances Wheeler, Alternate Representative, Kidd Tom, Secretary. Seated are Abbie Willetto, President, and Mary Jean Bia, Vice President.

Photo by Carla Willetto

76-77 Rough Rock Curriculum High School jr. class officers standing left to right are: Violet Harvly, secretary Pauline McCurtain, vice president; Carla Willer president. Kneeling: Katherine Nez, treasurer; Martha Dan, alternate representative; Jerry Gamble, class representative to student council.

Photo by Barbara Rhoads

High School Freshmen Class Officers 1976-77; Salvador Garcia, Denny Jim, Roger Wheeler, Jerry White, and George Redhair.

Photo by Nelson Littleben.

Rough Rock Community High School Student Council Officers 1976-77; Darlene Begay, Robertson Yazzie, Nelson Littleben, Larry Chee.

Photo by Violet Harvey.

Rough Rock Community High School 1976 student meeting. Principal Jimmie C. Begay standing in center.

Photo by Jeanne Willetto

Photo by Jeanne Willetto

BIA contract negotiations with Rough Rock School Board and staff. Fall 1974.

Local community residents visit the Rough Rock High School and are shown speaking with the Principal-Jimmie C. Begay standing in center. Winter 1976.

Community High School Course Offerings 1976-77[6]

Rough Rock's four year high school, following in the steps of Rough Rock Demonstration School (Elementary), is bilingual and bicultural, some idea of which can be seen in the below listed course offerings.

Required Courses

Navajo Language—Four (4) years required. Equal emphasis placed on oral vocabulary, reading skills, and writing. Attention will also be given to translation and transcription skills. A study of Navajo culture will be included in this course.

English—Four (4) years required. An individualized structural/sequential approach will be used. Conversational English utilizing a situational approach will precede instruction in the reading and writing of English language. Translation skills are part of the program.

Social Studies—Three (3) years required. Geography and World History, Geography and American History, Contemporary Affairs, and Problems in Democracy.

Native American Studies—One and one/fourth (1¼ years required. Indian Cultures of the Americas (South America to Alaska) and Indian History and contemporary problems which will include legal problems, legislation important to Indians, contemporary issues such as education, life on the reservation, Indians in the cities, etc.

Mathematics--Two (2) years required. Refresher math, Algebra I, Algebra II, and Physics. Additional math courses will be offered on demand.

Science—Two (2) years required. Biology, Life Science, Ecology, Chemistry, and Physiology. Training in scientific method and traditional Navajo science will be emphasized. Relationships will be shown between local herbs and prescription medicines. Current ideas concerning the importance of protecting our environment will be compared with the age old Navajo reverence for nature.

Reading—One (1) year required. This is a structured reading program divided into three major sections: linguistics, vocabulary, and reading which will include all freshmen and any interested upperclassmen.

Physical Education—One (1) year required. (¼ to be taken each semester). In addition to physical activities, instruction will be given in personal and community health.

Electives

Home Economics—Will include the study and preparation of both traditional and other foods and the relationship of certain foods to Navajo culture. Particular attention will be given to nutrition, budgeting and sewing. A special home economics course is available for boys.

Industrial Arts—Will make available programs in woodworking, drafting, welding, auto mechanics, and arts & crafts.

Business—Emphasis will be on career education with offerings in typing, shorthand, consumer education, and business organization.

Art—Instruction and experimentation will be made in scratch board, block printing, drawing (utilizing pastels, charcoal, ink, etc.), water painting, oil painting, acrylics, silk screening, sculpture, and ceramics. Particular attention will be paid to Navajo art and art forms.

Psychology--Personal adjustment and interaction between the individual and society (especially the Navajo home) will provide the basis for this course. The uniqueness of each person will be emphasized. (Offered to juniors and seniors only).

Journalism & Photography—Reporting, writing, and layout work will be done for the *Rough Rock News* school paper.

Music—Emphasis placed on singing for enjoyment. music appreciation, guitar and piano instruction.

Policies

Considerable effort has been put into developing a good *Career Education* program. It does not show here as a specific course, but various aspects of it are included by each teacher in every course.

Requirements for graduation—Twenty-one (21) units of coursework, including all required subjects, must be satisfactorily completed.

School Year and Day—The school year consists of not less than 175 days from August 23, 1976 through June 8, 1977. The school day starts at 8:25 A.M. and lasts till 3:00 P.M. Monday through Friday.

---

1. Rough Rock Community High School Handbook 1976, p. 1.
2. *Ibid.*
3. Johnson Dennison's paper dated November 30, 1976.
4. William Crenshaw's paper. December 7, 1976.
5. Jimmie C. Begay's paper, December 7, 1976.
6. *Ibid.*

Photos by Bev Njaa

Black Mountain five mile cross country race. High School Students from different communities and others raced to the top of Black Mountain November 1976.

Rough Rock Chapter House on Election Day 1976. Marie Blie hands Dorothy Begay her ballot as Linda and Wade Hadley help voters read the punch card ballots in the election booths in the background.

Orientation Week 1976 potluck at traditional Navajo Shade on Rough R[illegible] campus. A time for all and new employees to get acquainted.

Dorothy Secody with Harrison Lee, in a cradleboard.

Photo by Bev Njaa

112

OTHER PROGRAMS

Title I

Title I funds under the Elementary and Secondary Education Act of 1965 provide support for some of the most significant educational programs at Rough Rock Demonstration School. The Act authorizes the expenditure of money to assist educationally deprived low income students educated in elementary and secondary schools. A contract is entered into between the local educational agency, in this case the Rough Rock School Board Incorporated, and the Department of Interior which in turn is funded by the Department of Health, Education and Welfare. Rough Rock received in 1976 a Title I grant in the amount of $133,900.

It is to be regretted that Title I monies can be expended only on target students. The identification of target students is done through a comprehensive assessment which identifies the educationally disadvantaged children. This requirement has proved very difficult to carry out in a school like Rough Rock where almost all students would fall into the category eligible for support yet not everyone. What is to be done with the few that don't have such large needs in academic subjects? Are they to be left out? What does this do to them?

In 1976 Edwin Charlie was the Director of Title I and Follow Through. He stated that there were five areas of concentration under the Title I program at the Demonstration School.

(1) Reading: ($78,863) This remedial component served some 136 students in grades 3rd through 8th. Two reading specialists and two reading assistants are employed to carry out this program.

(2) Language Arts—ESL: ($12,777) The Title I portion of the ESL program served some 74 students in grades 3rd through the 5th.[2] This program developed its own objectives which form the basis of the instructional efforts.

(3) Special Education: ($21,224) This program served some 55 students in 1976 in grades Kindergarten through the 5th. Two Special Education assistants, both of whom are Navajo, are employed in this area.

(4) Vision: ($1,500) Served 25 students in grades 3rd through 8th. This program provided limited funds for testing eyes and buying glasses where necessary.

(5) Psychological Testing: ($480) Reached 13 students in grades 3rd through 8th. This program primarly provided certain funds for testing special education students as a means to better provide services to them.

The Title I Reading Program includes reading components in both the elementary and junior high school. At the elementary level the program is reaching some 92 target students with a developmental reading program. Each child was given a pre-test to establish his reading level and to prescribe appropriate reading instruction. On the basis of the testing a target list of eligible students was compiled.

The elementary reading programs uses five classrooms teachers, two classroom aides, three classroom assistants and one reading specialist. The usual procedure is for each classroom to spend forty minutes daily on reading. Most classes are broken into groups of four or five students with one adult specifically responsible for achievement of the day's objectives. These usually would include formal reading objectives such as vocabulary development, word recognition skills, reading comprehension, rate development and study skills. One day a week all classes come to the reading laboratory for informal activities: these include reading games, puzzles, filmstrips, listening centers and independent reading.

The Junior High program has a developmental reading programs funded with BIA funds while Title I funds are used for a remedial reading program. The target students are divided into two groups: moderate and severe. The moderate students are the ones with reading problems which can be corrected with small group instruction and using Science Research Associates reading labs for individualized instruction.

The moderate target students come into the reading lab three times a week. Twice a week they go to the regular developmental reading class.

The severe target students come to the lab every day for small group and individualized assistance.[3]

The justification for the Title I Reading Program is found in the 1976-77 proposal.[4]

> "Rough Rock Students in the elementary grades exhibit diverse problems in the reading of the English language. Many of these problems stem from the environment in which they come from and lack of English speaking in the home. The school, in its efforts to attain a bicultural / bilingual setting, emphasizes native language and culture for the first three years of a child's education. During this time the child is gradually exposed to the predominate culture and its language.
>
> "Inadequate individual attention and insufficiently varied materials in the classroom contributes to a more profound deficit as the child continues his learning in the elementary grades. Therefore, intensive English reading experience is needed to attack the deficit. Approximately 99% of the students entering the lower phases of Rough Rock School speak no English.
>
> "The native language is continued as the medium of instruction in the lower grades to give the student a firm foundation in their language and culture so that it will not be lost as English takes priority in the upper grades. English reading assistance is, therefore, needed beginning in the transitional grade where English is spoken and used as the medium of instruction. Using the Botel in grades 4-5 it was assessed 65 students fall 1.1 or more grade levels below average. In addition, teachers have observed that the students seem to respond more positively to classroom instruction, more attentive and more motivated to learn after they have participated in the intensive program.
>
> "The Reading lab and its satellite programs have provided individual assistance supplementing the reading progress of 60 elementary students a week this school year. The reading program has been instrumental in bringing reading enrichment activities into the classroom of the Elementary School. Without the individualized instruction the beneficial results would be lost in the upcoming school year."

Follow Through[5]

The Follow Through Program was established in Rough Rock Demonstration School in 1968. It has been in operation for 7 years and is going on its 8th year. The program at Rough Rock Demonstration School incorporates the Follow Through guidelines in its philosophy, program development and services.

In contrast to more conventional schools on the reservation, the Follow Through students are instructed in their native language. Navajo Follow Through parents assist in the classroom. In addition to the parents, the bilingual teachers and aides are hired to provide academic support for our Follow Through children in a manner consistent with practices of both cultures in which the child is functioning. The use of three adults in each Follow Through class is providing more individualized instruction and greater attention to each child's personal needs. Follow Through parents are directly involved in the teaching of their children as evidenced by the child-parent learn-in.

Although trends in education may come and go, still the very crux of the matter remains the classroom program: the prime responsibility of the department of instruction, including Follow Through, Title I and other supportive programs.

In addition to the regular Follow Through Program, the position of special education is relatively a new concept in the Follow Through Program; this became an integral part of the Follow Through Program and its various components in special education.

To permit younger children to become fully integrated into the demonstration school program, the nursery school class (which serves three and four year olds) first became a vital part of the total school program.

In 1976 there were approximately twenty staff working under the Follow Through Program: Sixteen local residents and four non-local residents. In 1976 the Follow Through grant totaled

$121,267.[6] These funds were used for these programs:[7]

Instruction	
Teacher aides	$32,301.
Parent aides	$21,276.
ESL Specialist	$ 9,975.
Special Education Specialist	$ 9,450.
Health Services	$ 3,155.
Food Services	$ 3,478.
Parent Activities	$10,755.

In addition, Follow Through monies are used for supplies, administration, and other operational expenses.

Title IV

Title IV funds are used for a variety of programs at Rough Rock Demonstration School. Part A funds in the amount of $110,000.00 were received in 1976 for the operation of the Kitsilie School. Other Part A funds were in the amount of $29,220.00 received for support of the Navajo Curriculum Center. Finally the school received some $37,688.00 under Parts B and C. These funds were used to purchase video equipment and tests as well as to fund an environmental health education and medical careers counseling and guidance project.

The total amount of Title IV funds received by Rough Rock in 1976 was only $176,908.00. Title IV Indian Education Act funds because of their limited amount certainly have not had the impact Rough Rock needed and deserved.

English as a Second Language

The English as a Second Language program is of such emphasis that a separate discussion of it has been prepared. While some of the funds for the ESL program come fron Title I not all do: Follow Through provides some also. In any event a full presentation of the ESL program at Rough Rock was made by the two specialists the school employed for that purpose in 1976: Susan Wallace and Kathy Moyes.

By way of history it can be said that ESL has always been a prime concern of the Demonstration School. Back at the school's beginning in 1966 it was one of the featured areas of demonstration. At that time Dr. Robert Wilson from UCLA was the architect used to design the English as a second language program: it was primarily one which used the Fries-Rojas approach.

In later years, the ESL program shifted from that route and developed its own. Two significant publications have been prepared by the ESL staff at Rough Rock: one is entitled *ESL Outline of Objectives.*[8] This booklet identifies specific objectives at the various levels and spells out both the particular objectives and the expected performance.

A companion volume was written in 1976 called *ESL Teaching Ideas-To Accompany Outline of ESL Objectives.*[9] This book takes each ESL objective and provides detailed instruction as how to accomplish: included is a pretest and a post test as well as materials, if any, that can or should be used.

In 1976 two sources of funds were used to support the English as a Second language program: first, Title I funds provided for one ESL specialist and second, Follow Through funds provided for the second ESL specialist.

The following remarks were prepared by Kathy Moyes and Susan Wallace, the two ESL specialists employed at Rough Rock in 1976. Each person described her program at the school.

ESL Program for the Lower Elementary Phases[10]

For Phases 1-3 through 11-5 (ages 5-9)

A. Program Objectives:

To share teaching responsibility with classroom teachers and assistant teachers:

(to help each student accomplish ESL objectives of increasing difficulty at his own rate. We do ESL activities in small groups based on skill levels. Normally, the teacher, the assistant teacher, and the specialist each have responsibility for one or two small groups.)

To record individual progress in ESL for all Phase I — II students aged 5 and above.

To report on-going progress of each student to parents, teachers, and school administrators.

To provide in-classroom training for teachers and assistant teachers in methods of doing ESL activities with small groups of children.

To create and make available curriculum guides and materials for teaching various units of *ESL Outline of Objectives.*

To inform teachers and assistant teachers of materials already available in the Resource Center. To encourage use of these materials (e.g., by holding Materials Center workshops, etc.)

To cooperate with specialists in various other areas or departments in order to help teachers improve their language arts programs, their use of classroom space, time and people.

B. Program Description:

Rough Rock's Elementary School ESL program is based on a sequence of 278 behavioral objectives for English as a second language. Each objective states the "cue", usually given by the teacher, and the response(s) expected from the student.

The Diagnostic Tests are based directly on the Outline mentioned above.

There are seven levels of tests. These are oral tests, administered to four or fewer children at once.

Each student is first given one or more Diagnostic Tests, to determine what areas of the Outline he has already mastered. These mastered units or objectives are indicated by colored markers on the Progress Chart for his class.

Next, the teacher looks at the chart and groups the children on the basis of the objectives they need to complete. These groupings are short-term and very flexible. Groups consist of from one to six children at a time for maximum individualizing.

Lessons are based on the *Teaching Ideas* for a particular objective or unit (developed by the ESL specialist with input from elementary teachers). These lesson ideas are now complete for Levels A, B, C, D, and E of the outline, and are being used by teachers and assistant teachers in the elementary school. There are seven levels of the outline, A—G.

As each student completes another objective, the date of completion is marked on his section of the Progress Chart under the number of that objective.

In addition to the regular ESL activities for each objective, supplementary packets of teaching pictures, realia, and cassette tapes are being assembled for additional practice by individual students or small groups. Teachers may check out both basic and supplementary materials from the ESL Materials Center in the Resource Room.

Learning and evaluation of English-as-a-second-language skills continues throughout the elementary school years. When a student makes the transition to Phase III from Follow-Through (Phase II), his individual records are available to the Phase III classroom teacher and the Title I ESL Specialist.

C. Needs Assessment:

The Rough Rock community and staff of the school, I believe, are in agreement in their desire for bilingual education for the students. Most believe in a strong emphasis on Navajo language as a medium of instruction to insure sound concept development in the early years of schooling. Several have endorsed the teaching of reading and writing in the student's native language (Navajo) first. This is very sensible because the child *already has* the meaning background and the sound system of his own language internalized. Both of these are required if the student is going to decode printed language with understanding. In light of the above, I strongly support the use of Navajo (both oral and written) as the *primary language of instruction* for children aged 4 through 8 or 9.

During the past several years at Rough Rock, what is in theory a "bilingual" program has in practice become an almost mono-lingual program for students aged 5—8. (The upper five elementary classes for ages 8—12 are actually bilingual. in some cases, the teacher is Anglo and the assistant teacher is Navajo.) Children under age nine *hear* a little English in the classroom and not much English at all anywhere else. They *need* to use English only with a few "specialists" (Music, Art, and ESL) and occasional visitors. In most cases, they have no need to use English to communicate with their teachers, parents, friends, or the Residence Hall staff. (The exception is a class of Kindergarteners having five native English speaking children. I am sure that much informal English learning is accomplished in this classroom simply from interaction of the children.)

Teachers of children aged 5—8 naturally feel that ESL is a rather low-priority subject, not really worth much teaching time. While theoretically the teachers may recognize that the child should be learning oral English, *reality shows them* that English is *not needed* very much by their students. The question, then, is how do we provide the children with a *real need* to use English?

D. Suggestions for new directions:

There are several approaches we could take to create *a need to use* more English.

1. Probably the best approach is the one that would require a basic policy change. That is *to involve some Anglo teachers in team-teaching* in the lower elementary classes during a part of each day (preferably one-half day in each of two classrooms). These would have to be people who enjoy working with younger children and have had previous experience teaching children aged 4—8.

2. Another possible approach is to increase the number of English Language (or ESL) Teachers working in the six or seven lower elementary classes. In other contract schools I have visited, the ratio of "English Language (or ESL) Teachers" to students is *at least one ELT for every two classrooms.* In these situations, the English Language Teacher can spend half the day with each class of children. NOTE: the ELT is not necessarily an Anglo.

At Rough Rock there is at present one ESL specialist funded by Follow Through (OE), who is responsible for the oral English progress of approximately 140 (one hundred forty) students, aged 5—9. This person works directly with the children and teachers of six classroom teachers. Another ESL specialist funded under the Title I Program is responsible for the progress of approximately 70 (seventy) "target students" aged 9—13. This involves direct teaching and teacher training in four upper elementary classrooms.

Thus, two ESL specialists are expected to adequately fulfill the second language learning needs of a total of 210 students, and the training needs of twelve teachers and ten assistant teachers.

Recently, as part of the BIA 1976-77 contract, an Early Childhood Education Specialist has been complementing the individualized ESL Program by providing *informal* activities to foster English language development in six classes of children aged 4—8. This program has been very effective in that several of the younger children are beginning to "pick up" some English informally. We could greatly increase the effectiveness of this experimental program if we could increase the number of ELT's working with those children.

In short, it would be very helpful if we could increase the ELT-student ratio to *one for every two or three classrooms.* In this way, each ELT could spend much more time in each of his/her classes than is now possible.

ESL Program for the Upper Elementary Phases[11]

The ESL program for the upper elementary school (Phases II-6 to III-3) is funded by Title I which enables the school to hire an ESL specialist and classroom assistants (aides). A definite program has been set up in the proposal which defines the duties of the ESL specialist, the classroom teachers, and the aides in teaching ESL. This year, the ESL program consists primarily of the objectives listed in the *Rough Rock ESL Outline of Objectives.* This structured work is supplemented by films, filmstrips, stories, games, and various other activities. The work is taught to small groups of "target" students in each classroom by the ESL specialist, the classroom teacher and the classroom assistant.

Target students are those students who are at least a year behind in oral English language ability. A system of oral testing based on the *Rough Rock Outline* determines who these students are each year. Testing is usually done in April and May. However, many of the April 1976 tests were considered invalid, so I spent most of September and October re-testing many students. As a result, there are about 67 target students in Phases II-6 to III-3. In II-6, there are students ranging from Level

C (see Rough Rock Outline) to Level E (the latter are not target students). In III-1, most of the students are on Level D. In Phase III-2, most are Level D, and in Phase III-3, many are on D, a few in E, and some in F.

Thus, in each class, there are about six groups of students, each group in a different place. The groups are divided among the ESL specialist, the classroom teacher, and the classroom assistant. Each person is responsible for teaching the ESL objectives to their groups, using any methods or means that they chose. I encourage the use of the *Rough Rock ESL Teaching Ideas* book as a basis for how to teach a specific structure. However, the teacher may do an ESL lesson as creatively as possible, as long as it gets across to the students. In planning a lesson, I have found that the nature of the students determines what kind of lesson to have with them. A fun lesson for some students may be a real bore for others. Students' progress is marked weekly on progress charts.

A typical ESL period is about 45 minutes long. I generally take about half the class in different groups while the teacher and the aide take the rest. If I have three groups in a class, I spend about 15 minutes of each period with each group. This works out fine, since the attention span for ESL lasts about 10 minutes. In some classes, I give out worksheets for the students to work on while they are not participating in group activities. In some classes, the "group" consists of one person, mostly because these persons are not near in ability to the other groups, or because they are such discipline problems that they work better on a one-to-one basis with the specialist.

I have found that most textbook ESL techniques do not work well here at Rough Rock. These techniques are generally used for teaching a whole class at a time. Therefore, I have had to come up with some good methods which work well with the students here.

One such method is using filmstrips without the sound to teach a structure. The children become captive audiences when they view a filmstrip, and I can usually get them to talk for quite a while. It is also a good way to get them to ask questions, because they can go up and point to things in the picture and ask the other students in the group. Filmstrips without the sound seem to hold some kind of mystique that intrigues the students to learn faster and more enjoyably. The manipulation of real objects is another good thing to incorporate into any ESL lesson. A real object has more force than a picture in most cases. In fact, anything which can be a novelty for a few minutes seems to work well. I have also developed some card games to practice different ESL structures. For example, my "He/She" card game has done a lot more for the students than any drill could have.

These techniques are used in what I call a "structure" lesson. I try to do these lessons three periods a week. In the fourth period, which is usually on Friday, I encourage informal lessons either in groups or for the whole class.

Because the Title I program has supplied the ESL department with a year-long film show, in which rented films come in about every ten days, I usually have a film to show for the informal lesson. I have found it rather difficult to do any follow-up activity after a film, but I feel that there should be more than entertainment and listening comprehension involved. Because the students do not like to answer questions, I usually get them to give me sentences about the film afterwards. If I myself give a few examples, I can usually get a good response. Then the students practice their writing by copying their own sentences which I have written on the board. The best response I have ever received after a film was a week of puppet-making and dialogue-writing in Phase III-3. This was inspired by the film *The Adventures of Sinbad*.

When I do not have any films, I usually show a filmstrip. After a filmstrip, I show the pictures without the sound and ask the class to tell *me* the story. I can also review the week's sentence structures by prompting the correct responses. A good class will talk for 30 minutes, while a class which is not into it, will only respond for about 5 minutes.

If I do not show films or filmstrips, I will often play a game with the students. Word Bingo, for example, works quite well. This game uses the students' vocabulary words instead of numbers. After each one gets the word on their card, they have to use that word in a sentence. This gets them to talk. If the game is not of this nature, and is too much fun, the children will only speak Navajo. Since the purpose of ESL is to speak English, I have to draw the line as to what games to play in the classroom for ESL.

Sometimes I read story books to a whole class or to a group of interested students. This is generally followed-up by a writing exercise in which they write something about the story. This activity is the best way to evaluate their listening comprehension. Recently I tried reading a longer book for fifteen minutes each day before the group work started. This proved very effective, mostly because it set a good atmosphere for the ESL period as a whole, and because the children really enjoyed the story that I read.

There are many gaps in the program that need filling. The children need some broadening in literature; they need to write what they speak; they need to know more about verb tenses. These gaps will have to be filled in a more coherent way than they are being done now. Therefore, I am devising a literature program on myths and legends to be started after the first of the year. I plan to start with the myths of other Indian tribes before I delve into American legends and European fairy tales. I plan to use this literature program during the periods when we teach structures, so as not to interfere with the need for informal language experience on Fridays. I would also like to try some class instruction on writing correct sentences and using the past tense. Past tense is not introduced until Level F, yet I can tell that the students really want to use it, but do not know how. It would make them more confident in creative writing if they had more writing skills.

Finally, the ESL program written for Title I requires teacher-training in ESL techniques. I am responsible for instructing both the classroom teachers and classroom assistants in this area. I generally approach this on a one-to-one basis, helping out whenever I am asked to, or just offering suggestions whenever I see fit. At times I hold a "mini" workshop to give them any good ideas and to get good ideas from everyone else. In my last workshop, both a teacher aide and myself instructed those who attended in some teaching techniques that we have found effective here.

This is just an outline of the ESL program. More often mere encounters and interactions between students and teachers can be more effective in teaching ESL than any lesson planned and worked on for hours. Every day is a new learning experience for all involved, especially the teacher!

Legal and Financial Services

Due to past financial difficulty and frequent contracts the School Board hired a fulltime attorney to assist the school in all of the legal problems encountered. Since 1973 the Demonstration School had the benefit of fulltime legal advice. Arthur Davich, a Phoenix lawyer, was hired by the School Board to provide legal advice and services. This assistance has been particularly helpful in the area of Federal contracts and negotiations.

Another step taken by the Board to protect the school was the employment of a Certified Public Accounting firm which keeps the books and periodically audits all expenditures.

If there is an Achilles heel, a most vulnerable area, for contract schools in general it is financial management. A small community school may not have the expertise and the staffing of fully qualified business people to handle all the various monies received. Emphasis in contract schools usually is on improving the curriculum, employment of more Navajos, creation of community oriented programs and development of Navajo education. Consequently, the financial and business aspect is often neglected or improperly operated.

Whenever or wherever a contract school's financial and accountability problems become visible, as they did at Rough Rock in 1973, critics of Indian control point with glee at these difficulties. It is of utmost importance that each and every contract school place proper financial management as a primary target. If the contract school can operate a financially sound enterprise, then it can with confidence and freedom tackle the educational targets it deems necessary and appropriate.

One of the reasons such problems occur is the lack of adequate money to operate the school, which may then result in school officials being forced to turn to categorical or money received for a specific purpose to make ends meet. In other words, using money which should be used for a particular purpose, like Title I, for general operation and expenses.

In a discussion of the legal and accounting assistance available to Rough Rock School in 1976 Wade Hadley stated: "We like this help. By taking this action we can prevent a recurrence of past difficulties as well as assuring ourselves that we get all funds to which we are entitled."[12]

Teddy McCurtain declared: "We get quarterly reports from our CPA, and the Board carefully studies these to see how are our finances. We hope to train a Navajo who can in time take over these functions."[13]

---

1. Interview with Edwin Charlie, October 11, 1976.
2. It must be remembered that the Rough Rock Demonstration School does not have grades. Rather it is ungraded and divided into a series of levels which are further subdivided. Using grades under Title I is only a means to indicate the comparable grade for the level.
3. This discussion of the Title I Reading Program was obtained from "Quarterly Progress Reports for the 1975-76 fiscal year". Rough Rock Demonstration School, September 30, 1976, pp. 26-30.
4. Rough Rock Demonstration School Proposal under Title I of PL 93-380 for 1976-77, p. 24A.
5. This discussion of the Follow Through Program was obtained from Rough Rock's *1976-77 Follow Through Proposal.*
6. Interview with Edwin Charlie, October 11, 1976.
7. Figures received from Edwin Charlie, December 13, 1976.
8. Mauleta Sawyer, Mary Troy Castimore, and Kathryn Moyes, *ESL Outline of Objectives*, Rough Rock Demonstration School, Revised 1975.
9. Kathryn Moyes, *ESL Teaching Ideas to Accompany Outline of ESL Objectives*, Rough Rock Demonstration School, Revised edition 1976.
10. Paper written by Kathy Moyes, ESL Specialist, Rough Rock Demonstration School, December 1976.
11. Paper written by Susan Wallace, ESL Specialist, Rough Rock Demonstration School, December 1976.
12. Interview with Wade Hadley, December 14, 1976.
13. Interview with Teddy McCurtain, December 14, 1976.

KEY AREAS

Relationships with the Navajo Tribe

The relationship of Rough Rock Demonstration School with the Navajo Tribe has been varied. The school was started under the Chairmanship of Raymond Nakai. Allen D. Yazzie was Chairman of the Education Committee of the Navajo Tribal Council at the time (1966). During this early period there was strong support from the Tribe as they wholeheartedly endorsed this effort at local control and innovation. Of course, at that time the funds received by Rough Rock did not diminish any existing program but rather meant that much more money for the Navajo.

Later, the relationship became strained perhaps for two main reasons. First, Tribal administration seemed to look upon Rough Rock as a threat to their leadership and control. The school prided itself on its independence not only from the BIA and Washington but also from Window Rock. It was proud of its local control and that concept has certain implications for Window Rock as well as Washington. The school received a great deal of publicity and its Director may have been seen as a challenge to the Chairman. This would be especially true if the Director was a strong individual who may have political interests himself. In any event, it certainly was true that the honeymoon with the Tribe didn't last too long—about through the term of the first Director of Rough Rock who was an Anglo and therefore no threat.

Second, and perhaps more importantly, the school later competed with the Tribe for money. This was not the fault, and certainly not intentional, on the part of the Demonstration School. It was the result of what many believe to be a deliberate effort on the part of the BIA to lessen the impact and effectiveness of Rough Rock Demonstration School. The argument used was there was just so much money for the Navajo Tribe in the area of education and every dollar assigned to Rough Rock reduced the money available elsewhere. The Band Analysis was used at times in which the Tribe was forced to choose which programs it preferred by listing them in a rank order with low priority items receiving little or no funds. This is like asking a parent which two of its children it wishes to feed while the remaining two would starve to death.

Under the treaty commitments the Federal government is honor bound to provide certain basic services, including education, and not say it can only do part and force the Tribe to choose.

In any event, the net effect has been a growing distance between Rough Rock and the Tribal Administration at Window Rock.

The problem has continued to plague Rough Rock as it has attempted to live up to its Tribal Council mandate to "Demonstrate". In the fall of 1976 this tension between the leadership of the Tribe, not the Tribal Council, and the Demonstration School was vividly seen in a problem which arose over the school's efforts to get United States Public Health Services support for the community clinic located on the campus of the school.

The first letter, dated October 21, 1976, was from Peter MacDonald, stamped signature by the Vice Chairman Wilson Skeet, addressed to Dr. Haffner, Director, Navajo Area Indian Health Service. The letter follows:

> Dear Dr. Haffner:
>
> It has come to our attention through the press that the Rough Rock Demonstration School is involved in negotiations with the Indian Health Service with regard to funding for a medical clinic. Notwithstanding the earmarking by Congress of certain funds to be used for the clinic, it is our belief that Congress did not intend to subvert the principle of Tribal sovereignity which it affirmed in passing the Indian Self-Determination Act, Public Law 93-638.
>
> The Indian Health Service should not have entered into any negotiations to contract with the Rough Rock Demonstration School without authorization from the Navajo Tribe, as stipulated in 42 CFR 36 I, Section 36.205 and 36.206. As of today, the

Rough Rock Demonstration School has not requested the Navajo Tribal Council to consider a resolution authorizing such a contract. Therefore all negotiations should cease at once.

The Navajo Tribe has a responsibility to insure the development of a rational health care delivery system, which utilizes the scarce resources available in such a way as to meet the most pressing needs of its people. It would be inappropriate to comment on the merits of the Rough Rock proposal, since the Tribe has not had an opportunity to review it. As a general proposition, however, independent attempts to secure Congressional funding for facilities and services which do not take account of relative needs of people throughout the Navajo Nation, are viewed by the Tribe as disruptive in nature. They contribute to a hodge-podge, patchwork pattern of services which leaves severe gaps, and promotes division and competition among our people, rather than uniting the Navajo Nation.

Please keep me informed what further actions the Navajo Area Indian Health Service intends to take with regard to this matter.

Sincerely,

Wilson C. Skeet (stamped signature)
for Peter MacDonald
Chairman
Navajo Tribal Council

On November 2, 1976 Ethelou Yazzie replied to that letter:

Dear Mr. MacDonald:

Although I was not given the courtesy of receiving a copy of your October 21, 1976 letter addressed to Dr. Marlene Haffner, Dr. Gatch was kind enough to show me his copy. Nothing distresses me as much as fighting with my own people but I feel the principle involved in this situation requires vigorous defense because it is a principle which lies at the heart of Navajo culture.

I am, of course, referring to the principle of individual and local initiative, which made the Navajo people the largest, as well as the greatest, of all Indian tribes. Traditionally, the Navajo people have had to operate and survive by individual initiative and small group action. We never were a tribe which relied on the dictatorial concept of one, or a few, speaking for many or all. We are proud of our self reliance and independence.

Your letter is a bitter disappointment to me, to the Rough Rock community, and I would suspect, to all Navajo if they knew of its existence. The letter sounds as if it were written by some Washington official who believed all power and control should be centralized under one, or a few, individuals.

I do not want to be misunderstood by you (or your letter writer) letting you think that I do not support and do not recognize the need for communication, consultation, and the development of overall plans and priorities. However, it is these very considerations that we followed in developing the Rough Rock Community Clinic Health Plan.

From the attached materials you will notice that approximately two years ago this matter was presented to the Chinle Agency Health Board and was approved by them. Further, you will notice that this matter was then presented to the Navajo Health Authority Board last spring and was approved by them. Finally, approximately one month ago we met with United States Public Health Service officials, Navajo Health Authority Board members, Marshall Tome (from your office), and others at which time this matter was further discussed.

Therefore I totally disagree and resent the allegation in your letter that tribal officials were left out. If your letter writer would have taken the time to research the situation instead of writing an inflammatory and inaccurate letter, we would not today be in this position of apparent confrontation.

I remember a number of years ago when you were Director of the Office of Navajo Economic Opportunity, how you stressed maximum feasible involvement of the grass roots Navajo. I can remember hearing you speak at different times when you stressed the necessity for each Navajo, and each community, to identify their problems, to seek the solution of their problems, and *not* depend on Washington *or Window Rock*.

The principles of community development are clear and you believed in them once. Surely, if the Navajo people are to wait in poverty for the "great red father" in Window Rock to develop and assign programs to meet individual community needs, we will all be gone before such programs come into existence. You were elected Chairman on the basis of your belief in individual Navajo communities taking action to help themselves.

The greatness of the United States and the greatness of the Navajo Nation lies in individual initiative and a willingness, even the responsibility, to take the initiative oneself to improve life in one's own community, not waiting for some distant power to solve local problems.

It would appear that I have more faith in the Navajo people today than you have. I am firmly convinced that the principle of local initiative and responsibility for each Navajo community to direct their individual efforts at improving the total life of the residents of that area is a proper and necessary element for our developing Navajo Nation.

In spite of your letter, the issue is not one of tribal sovereignty, which we truly support, but one of denying each local Navajo community an opportunity to search for and to find its own solutions to its problems. May I remind you that the Rough Rock Demonstration School was established by the Navajo Tribal Council and mandated by that body to experiment and demonstrate in the total area of community living.

We have taken that charge seriously and humbly. Over the years Rough Rock has tried to find solutions to problems such as local control of education, improved educational opportunity for all students, economic development in a community situation, improved housing, teaching of traditional arts and crafts, and improved health service and facilities.

You have been involved in many of these and we felt, as we continue to feel, that we have been living up to the expectation of the Navajo Tribal Council when they created Rough Rock Demonstration School. You will note, although many have urged us to do so, that we have not dropped the word "demonstration" from our name. We have kept that word because of our respect for what the Navajo Tribal Council asked and still expects us to do.

We would like to think that you are not satisfied with the quality and quantity of health care and health facilities available to the Navajo people. We would like to think that you encourage your staff, the Navajo Tribal Council, and interested Navajo communities to search for new and better alternatives in health care and services as well as in other areas.

As a member of the Navajo Health System Agency, I have diligently worked for the improvement of Navajo health. Rough Rock accomplished a minor miracle, or major breakthrough, depending on one's philosophy, in negotiating a contract for a local community clinic through the United States Public Health Service. Certainly this is an alternative that Navajo people have a right to expect: yet, up to now, no such alternative was available. In our discussions with the committees of Congress, they all agreed that this was a necessary and desirable alternative in terms of providing a choice to a community.

I, for one, am not satisfied with having patients wait for hours, if not days, at distant clinics, who must schedule their sickness to fall at a time when the visiting doctor happens to be at a local clinic. I for one am prepared to fight for adequate and equal health opportunities for Navajo people just as I have fought for adequate and equal educational opportunities for Navajo students.

Stated briefly, it is my conviction that Navajo people deserve a choice in terms of health care and this is what we are attempting to provide at Rough Rock.

The Self Determination Act is being interpreted differently by the organizations involved. The Public Health Service in Window Rock seems to view it as an option, rather than a responsibility. The Rough Rock School Board and this community view that Act as an obligation.

As you can see by the enclosed attachments, the *need* for such a community clinic was documented by this community before the Self Determination Act was made law.

After reviewing the facts and the history of this community in its attempts to provide acceptable health care for its people, I am sure you and the Tribe as a whole will agree with the Rough Rock position. I have included with this letter a proposed resolution to be presented to the Tribal Council for formal approval, since you seem to feel that it is a necessary step in securing a Navajo community controlled clinic for our people.

I hope we can sit down very soon and discuss this. We ought to be united in seeking more funds from Congress and the United States Public Health Service rather than fussing among ourselves as the white man expects us to do. I believe you were not given all the facts in this case and I hope my letter has provided them.

Sincerely,

Ethelou Yazzie (Miss)
Director, Rough Rock
Demonstration School

This problem of Rough Rock's attempting to contract with the USPHS for funds to operate a community clinic was resolved, in so far as the Navajo Tribe was concerned, by a resolution of the Tribal Council passed November 11, 1976. The resolution authorized the Rough Rock Demonstration School to contract with USPHS for the operation of a medical clinic at Rough Rock.

Navajo Tribal Council Resolution

Authorizing the Establishment, Maintenance, and Contracting of a Medical Clinic at the Community of Rough Rock, Arizona, Navajo Nation, Under Public Law 93-638

WHEREAS:

1. The Navajo people of the Rough Rock community and the surrounding areas, like many Navajo people, live in a relatively isolated community in which medical attention is either nonexistent or difficult to procure because of distance and weather conditions which make traveling to medical centers difficult, and

2. The people of the community of Rough Rock have been successful in procuring the services of a doctor who is able and willing to live and work at the Rough Rock

community and who, in fact, has for the previous year been doing so and has thus enabled the Rough Rock community to open a clinic for the benefit of the people of the community of Rough Rock and surrounding environs, and

3. The Indian Health Service and the Congress of the United States, in view of the circumstances, have each indicated a willingness to support the opening and the maintenance of a clinic at the community of Rough Rock by advancing for the purpose, funds to be employed for the establishment and implementation of a clinic at the community of Rough Rock. The Congress of the United States has identified $110,000 for the purpose.

4. Although the Navajo Tribal Council is aware of the identical and no less severe need for such clinics in many other communities in the Navajo Nation, in view of the fact that Rough Rock has the same needs, and has been successful in procuring the services of a doctor who is currently actually living in the community and operating as a physician for the benefit of the Navajo people; and, since this program serves not only the vital needs of the Navajo community at Rough Rock but also that of the Navajo Nation, in that the program establishes a desirable precedent of local community medical clinics, and

5. Noting that the Health System Agency reviewed and approved on November 5, 1976, and

6. The Health, Alcoholism, and Welfare Committee of the Navajo Tribal Council authorized contracting under 93-638.

NOW THEREFORE BE IT RESOLVED THAT:

1. The Navajo Tribal Council hereby authorizes Rough Rock Demonstration School to contract with the Indian Health Service for $110,000 for fiscal year 1977 for the operation of the medical clinic at the community of Rough Rock on the Navajo Nation.

2. The contract shall be negotiated subject to the procedures and guidelines of the Navajo Tribal Council in accordance with Council Resolution CJN-24-76. This authority shall be continued until revoked by the Navajo Tribal Council.

3. The Chairman of the Navajo Tribal Council is further authorized, empowered and directed to take such other and further action as the Indian Health Service of the Department of Health, Education and Welfare or the Secretary of the Interior may require to carry out the purpose of this resolution and ensure the operation of the program endorsed hereby.

4. The approval granted herein is contingent upon no diminution of services to the Navajo area by the virtue of the establishment of the Rough Rock Clinic.

CERTIFICATION

I hereby certify that the foregoing resolution was duly considered by the Navajo Tribal Council at a duly called meeting at Window Rock, Navajo Nation (Arizona), at which a quorum was present and the same was passed by a vote of 52 in favor and 0 opposed, this eleventh day of November, 1976.

/s/ Peter MacDonald
Presiding Chairman
Navajo Tribal Council

From this discussion of the difficulty between Rough Rock and Window Rock it is evident that there is today occuring the same kinds of tensions that took place in the early days of the United States. Simply stated these problems center around control and where is that control centered. Some felt (feel) that a highly centralized powerful government, which directly controls and oversees all lesser entities, is the answer. Others felt (feel) that power must rest with individual communities and that a centralized all powerful government would jeopardize local responsibility and individual rights.

Just as this philosophic argument has not been resolved one way or the other in the United States today so it might be expected that the Navajo Nation will not easily solve this matter one way or another.

Yet there are lessons which the Navajo Tribe can and should learn from the parallel experiences of the United States. First, there must be a happy medium in which certain functions and powers can best be located in a single place (Window Rock) and at the same time recognition and respect of the needs for individual communities (Chapters) to have responsibilities and opportunities, including certain powers, which will nurture and encourage individual initiative.

Second, the Navajo Tribe must ever be aware of the dual needs (Tribal and community) and not take action which weakens the greatest strength of the Navajo Nation which is its people and at the same time these individual Navajo must support the principle of a strong Navajo Nation.

Third, to polarize—to push to extremes by creating or allowing situations to develop in which one group (the Tribal Council and Administration) battles the other group (Navajo communities and individuals), is to weaken and hurt only themselves—the Navajos.

There is perhaps no other area as potentially dangerous to the future greatness of the Navajo Nation than the present dilemma between Tribal power being centralized at Window Rock and power being diffused to individual Navajo communities. It is hoped that Navajo leadership at all levels will recognize the stupidity of doing battle on these grounds and rather will attempt to work out programs where the needs of each are met. Further, Washington bureaucrats must do their part in providing funds and other support for both levels of Tribal activities *without* reducing the funds of one area by the amount the other receives. In other words, Washington must not say: "We will fund Rough Rock but this amount will be reduced from the monies we were planning on providing Window Rock and the Navajo Tribe." There must be monies for both!

At a School Board meeting held at Rough Rock December 14, 1976 the following statements were made with regard to the disagreement between the Rough Rock community and the Tribal Administration.[1]

Yellowhair Begay stated: "The people at Window Rock, whom we should respect, must recognize that criticism of individual community efforts will weaken in the long run the Navajo people and their future. They (those leaders at Window Rock) should think about how community people feel and should try to encourage them. Window Rock must learn to respect individual Navajo and individual communities."

Teddy McCurtain mentioned: "We never would have done anything or said anything if the Chairman hadn't written his letter. All we did was to respond to his letter and to protect our community and its efforts to help itself."

Thomas James declared: "We worked so hard to get that $110,000 for our clinic. They didn't do anything to help us. We went to Washington and to Congress. That letter the Chairman sent hurt us. The Tribe tried to stop us from getting the money—our money—that was bad. We were told to start over again. Why?"

Relationships with the Bureau of Indian Affairs

The Rough Rock Demonstration School has had a relation with the BIA much like their relationship with the Navajo Tribe.

At the beginning of the Rough Rock Demonstration School in 1966 the top leadership of the Bureau at Window Rock wholeheartedly supported the school. Without their action and enthusiastic interest the school could not have even come into being.

The Area Director for the Navajo Area Office of the BIA at that time was Graham Holmes.

The head of BIA education on the Navajo reservation then was Buck Benham. Both of these men displayed courage and complete commitment to the Demonstration School, in spite of literally hundreds of lesser and higher BIA officials and teachers who bitterly opposed the school.

Another key factor in the early days of the school back in 1966 was the interest of the then Head of all BIA education in Washington, Carl Marberger. This man was one of the outstanding educators in the United States and understood the challenge to revise and improve BIA education. Tragically, his efforts met with the unqualified opposition of almost every permanent education employee—as a result he left the Bureau a disappointed man.

His successor had little vision and less guts. Charles Zellers failed to support the Demonstration School in any measurable manner and in fact was the first such official to indicate what might be expected from the Bureau: namely, a lack of support or even an active opposition.

Returning to the early days and the support of Holmes and Benham, it can not be stated too strongly that without the help of these two individuals there never would have been a Demonstration School! Graham Holmes truly saw the Demonstration School as demonstrating—and the results of those efforts affecting and changing Indian education in a positive and visible manner. Speaking to the Rough Rock School Board in 1970 he declared:

> I feel Rough Rock has served well the purpose for which it was started. Rough Rock has had a profound effect on Navajo education. The Bureau of Indian Affairs school system has changed since the Demonstration School was started.
>
> The effect is both on the structure of the schools and on the people working in them, many who didn't believe the programs at Rough Rock were workable. If it hadn't been for Rough Rock we couldn't have had all the School Boards, now fifty four, at BIA schools. This gain would have been impossible if Rough Rock had not existed. I'm satisfied that Rough Rock has been worth it all and can continue on as a leader, experimenting and exploring.[2]

After the initial period during which certain Bureau officials were supportive, the relationship deteriorated. As specific BIA individuals helped the school, so certain ones hurt the school.

It should come as little or no surprise that many within the Bureau who have had a free hand in a "father knows best" environment would oppose a school which lessens their control and stands as a proud symbol of Navajo control over Navajo education.

The contract route which has been hailed by Bureau of Indian Affairs officials as an unparalleled step toward self determination, as indeed it looks on the surface, has been a bitter disappointment to those communities which have dared greatly and chose to control their school(s).

A contract school, such as Rough Rock, involves a contract with the BIA. Here is where the system breaks down because the BIA official that oversees the contracting functions has been consistently opposed to Rough Rock and in the opinion of most contract schools, opposed to that approach.

The uncertainty of funds is certainly the greatest problem Rough Rock Demonstration School faces. The contract process, as practiced, in which the Bureau of Indian Affairs negotiates with the Rough Rock School for the performance of certain functions, in this case the education of so many children, is one filled with pitfalls. The Bureau by its actions, in spite of its words to the contrary, has constantly made life difficult for the school.

If local control is to take firm root then the BIA and other federal agencies must change their contracting procedure. First, the BIA must place this function in the hands of those who fully support the principle of Indian self-determination, and second, undertake legislative or administrative change so that the contracting process itself is in keeping with the objective of Indian control. This problem is not limited to the BIA but includes all federal funding to a greater or lesser degree.

Ethelou Yazzie, the Director of Rough Rock, presented the following statement in 1976 to the Education Task Force of the American Indian Policy Review Commission. It is most revealing as to the nature and extent of the problems faced by Rough Rock which do not exist for BIA schools.

Statement to Education Task Force[3]

In 1975 and 1976 operating funds for Rough Rock Demonstration School came from the BIA, Title I, Title IV, Mental Health, and theoretically from Public Health.

The Rough Rock community is justly proud of its school because it was the first of the Navajo Contract Schools. But because this *is* a contract school, all funds for its operations must be renegotiated yearly with each funding sector. Usually the administration does not know until July or later exactly how the school budget will look in autumn.

Last year we hunted for money as follows:

As soon as the school year began our Navajo Curriculum Center applied for a grant from the National Endowment for the Arts to keep the center operational. There is a large backlog of material to be published in the Navajo language and in dual language editions but no funds exist to print them. One of the problems of running a bicultural/bilingual school is that curriculum has to be created to suit the situation. It is frustrating to have the creative end completed; and not be able to reproduce the materials.

The Curriculum Center grant application was rejected.

In October the Title I staff was told that the Title I office needed some proposal clarification before the grant could be finalized. Though responses to Title I were submitted at least four times during the summer and fall, they were never adequate. Title I held up funding for the current year. The Title I staff worked without pay pending acceptance of the proposal for the 75-76 school year until the report was accepted in December.

At that time the staff began preparing the Title I proposal for 76-77. This proposal was approved in April.

During the Title I crisis, we applied for a grant from the Ecology Commission for a comprehensive desert ecology program. This program would also have provided dual language curriculum in this field. This proposal was rejected in spring.

In November we began working on Title IV—the only government agency that we currently can count on to keep Indian Education vital and alive. Teachers and administrators throughout the schools (including Kitsilee) planned innovative and creative programs. When the package was put together the total cost came to $1,200,000.

None of the programs were padded. All were well thought out and linked to programs already operating. We asked our personnel what they needed to do the kind of job they wanted to do. That $1,200,000 is an exact representation of the gap that exists between what we are professionally able to offer our children, and what they actually get. In December we prenegotiated with Title IV (illegally, it turns out) so that we would know exactly what we might expect to receive, and would, for once, be able to plan ahead. The figure we were given was $234,000. The million dollar program was returned to the staff to cut during the month of January.

Simultaneously with the cutting of the Title IV project to conform not only to the amount of money available, but to the program guidelines, negotiations began with the BIA to settle the amount for the 1976-77 school year. Each department of the school from transportation to administration developed a basic budget for the coming year. These were presented to the BIA for approval.

The contract for the coming year is still unsigned (June). Since January, at least one week each month has been consumed with further argument about what is, and what is not, necessary to our operation.

In February the PHS informed us that it was going to close our clinic for lack of funds. During the month of March, we prepared mailings and congressional testimony in our attempt to keep the clinic open with "add on" funds. Though we were theoretically successful, there is still no money coming in to pay the medical staff—there will be in fall. At the same time we had to request "add on money" to build phase II of our high school.

In April we mailed a proposal to Title VII to open a university extension at Rough Rock in cooperation with UNM. To date we do not know its status.

During the month of May, we continued to negotiate with PHS to keep the clinic open, and with the BIA for the basic funds to keep the school functional in an inflationary economy.

At this point we found out that prenegotiation was illegal, and that our Title IV grant was cut from $234,000 to $184,000. Would we please create a new budget and a new program to fit the money available.

It is June:

The BIA contract is not signed.

We have no idea what our budget for fall will be.

No teacher is certain that his/her job will be funded.

No money has yet arrived to fund the clinic.

Our Arts and Crafts Co-op is locked.

The Curriculum Center will stay open 1/2 time because there is no money. There is no capital to produce its product, or to train apprentices in writing, editing, and printing.

Our summer school is severely limited in its offerings and staff size, relying heavily on volunteers.

And we are here in Washington instead of planning the coming school year.

This is the way it is at Rough Rock. We expect a crisis a month, and we are never disappointed.

You have just heard the liturgical cycle of the negotiations and grants religion.

The system that we operate under would defeat the president of General Motors. And our School Board of six members is supposed to cope with, *and learn business-like practice from this!*

The system is a monumental joke and hoax. It is a political game in which the community or school that refuses to lie down and die wins just enough to stand up for the next punch.

Somebody once figured out that it cost $25 to produce the average business letter in finished condition. What do you suppose it costs to produce this volume of proposals in triplicate.

Every one of these was created by persons to whom English is a second language.

What do you suppose it costs in human effort from a staff that is paid roughly $7,500 a year. What do you suppose it does to morale when the staff knows (because they just wrote it out in triplicate and in final type) exactly what they *could* do—and then find out what they can't, *won't* be allowed to do so because there isn't (and never was) any money to do it.

If the self determination act is to have any meaning at all, then there has to be money—big money—behind it.

The contracting process has to be simplified and less political in nature. When we describe the calendar of negotiations, that we have just listed to the many foreign visitors that come to Rough Rock each year, their response is invariably "Barbaric!" The system *is* barbaric.

When all of the bureaucracies that we deal with are laid end to end . . . they ought to be buried.

When a school or community finally meets all of the requirements for contract status, and when contract status is finally granted, it should be done with the knowledge that these costs are continuing costs and subject to natural growth.

Unless the basic costs of education and plant maintenance are guaranteed indefinitely, the whole concept of community control is a bad joke. When bureaucracies in triplicate actually control the budget and the progress of the schools, then self-determination is a fraud.

Surely we can develop a national formula that would provide for the basic cost of educating each child, and this formula could be used as the financial base for any school.

Then the additional factors can be added in—the bicultural/bilingual factor, the special ed, or gifted factor, the boarding school factor, the isolation factor, the cost of living factor.

The total should then be guaranteed yearly to community-controlled institutions unless and until that community is proved incompetent to manage its responsibility.

We need exactly *twice* what we currently get from the BIA to operate effectively. This basic budget should be our right. After that is assured, *then* let us compete for grants to enhance a basic bilingual program. Let our teachers teach, and our administrators lead instead of negotiating and grants game playing.

As it stands now, every literate employee at Rough Rock has two full-time jobs. They moonlight as money-hunters so that they can continue to work in their chosen profession. It's no way to run a school.

How can a school develop a professional and experienced staff when teachers don't know from year to year whether their jobs will be re-funded. How can teachers develop their classes and curriculum when they must wait until fall to order books and equipment—and then have it come (or fail to come) in late spring of the following year.

The frustrations inherent in these conditions lead naturally enough to a high employee turnover. Combine this with a low pay scale and isolated living conditions, and you have the Rough Rock staff dilemma. Many of them are dedicated and idealistic and creative people. They are capable of developing and implementing creative effective programs. Sometimes, their proposals actually reflect their ability and the programs are funded—for one year.

During that year they may be able to set up the program they had in mind, or they may find that half of the people they had planned on had given up in despair, and moved on to some less frustrating form of education. These people will be replaced by equally talented personnel, whose minds will probably run to a totally different, equally creative, but unfunded program.

Grants when they are awarded should be awarded for a span of time that provides for a fair evaluation of the success of a program. And the results of these programs must be disseminated in some broad fashion so that we do not duplicate our efforts.

As things currently stand, contract school funding is a power game between the BIA, Public Health, Tribal authorities, state and local school systems, and HEW—and the children are the losers.

The very structure of government works against us. The education of any other American child is centered in HEW. The education of Indians is lodged in the Department of the Interior along with all of the endangered species and wildlife.

> It is time to create a Native American cabinet post, to coordinate not only Native American education, but all of the other departments that touch the Native American and are relative to the self-determination act. Anything less will not do.
>
> We need from the executive branch, and from HEW, a solid commitment to bilingual/bicultural education, and an education policy that specifically supports the ethnic diversity that gives this country its roots and its texture.
>
> Until these things are done, whenever you read of a contract school, you can be sure that most of the creative, intellectual and professional effort within it is expended on simply keeping it alive.

Relationships With the United States Public Health Service

The record between the United States Public Health Service and the Rough Rock Demonstration School is not one of which to be proud. As was true with the BIA it is much like David and Goliath: a small and relatively weak school confronting one of the largest and most bureaucratic of federal agencies.

The point of contention has been the provision of health services at Rough Rock for the benefit of the entire area. During the early life of the Demonstration School, the Area Office of the USPHS at Window Rock was headed by Dr. George Bock. Under his leadership and with his cooperation a clinic was built at Rough Rock. Funds did not permit the Public Health Service to staff the clinic except for one-half day a week an itinerant doctor came from the Chinle USPHS facility and held clinic.

This proved unsatisfactory since it meant you had to get sick on schedule: the time of the week the doctor was at the clinic. In addition, the Demonstration School was vitally interested in being a part of a community effort to provide improved health care for the entire community. The School Board felt there was no difference between trying to get adequate educational funds for local control from the BIA and trying to get adequate health funds for local control from the USPHS. Both were essential if the community was to grow and prosper.

The school next tried to find a doctor, outside of the Health Service, who could be enticed to come and remain full time at Rough Rock. The record of those efforts is found in the chapter of this book dealing with "Rough Rock Demonstration School and the Community."

At this point it is only necessary to state that the school has tried for several years to enter into a contract with the United States Public Health Service so that certain funds would come to the school on a regular basis to support the Rough Rock Clinic. After a great deal of heartache the two parties agreed to a contract in the amount of $110,000. Earlier in this chapter there was presented the exchange of letters on the subject of the Rough Rock Clinic between the Tribal Chairman Peter MacDonald and Ethelou Yazzie. Mr. MacDonald opposed the USPHS contract with Rough Rock on the ground it would lessen tribal control and piecemeal health efforts of the Navajo reservation. Ethelou's powerful response pointed out that all Tribal channels had been involved, that self determination must include the local community and that a Window Rock based bureaucracy was little better than a Washington based one.

On November 11, 1976 the Navajo Tribal Council by resolution unanimously supported Rough Rock by approving their right to contract directly with the USPHS.

The Rough Rock News for September 30, 1976 contained the following article dealing with the contract.[4]

> Dr. Donald Gatch, Director Ethelou Yazzie, and Attorney Jerry Davich broke through the wall of bureaucratic red tape and obstructionalism Tuesday in Window Rock to reach agreement with Dr. Marlene Haffner, Director of Indian Health Service. $110,000 will be the basic yearly budget for the Rough Rock Community Clinic.
>
> The agreement represents the climax of 18 months of negotiations, beginning with School Board, Tribal Council, Navajo Health Board approval sessions. Then came the congressional testimony in April by Dr. Gatch and Jimmie C. Begay, followed by

numberless phone calls to Washington representatives. Throughout ran an endless series of meetings with representatives from PHS and IHS in Chinle, Window Rock, Gallup and Maryland, in which it was apparent that community controlled health services represented "a definite threat to the established system." (Gatch)

Negotiations Monday were deadlocked on the point of "what was the intent of Congress" when $30,000 was approved as "interim funding" for the clinic last June. Dr. Haffner insisted that the $30,000 was "a loan" to be repaid when and if the $110,000 of congressional add on funds reached Rough Rock.

In "a brilliant stroke of genius" (Gatch's words), Jerry Davich called the office of House Rep. Sidney Yates, (D-Ill.) to find out exactly what "the intent of congress" really was. Yates is the Chairman of the House Committee on Appropriations, and as such, is one of the most powerful persons in Congress.

Dan Beard, in Yates' office, confirmed the long standing school position, that the $30,000 was meant to keep the clinic operating from last June 1 until Sept. 30 of this year. He then spoke to Dr. Haffner.

According to Dr. Gatch, Dr. Haffner "listened for a while, then stuttered and concluded the conversation." She then went into another room and talked privately to Emery Johnson (Head of Indian Health Service in Maryland).

When she returned, said Gatch, the fight was over. "She was subdued, drained, and quiet and negotiations continued."

Result of Monday's meeting: "$110,000 annually will be allocated to maintain the Rough Rock Community Clinic. Since Window Rock cannot approve amounts in excess of $110,000, requests for an advance on this amount are now in order and the requests will be approved in Maryland. The $30,000 will reimburse the school for clinic costs from June to Oct. 1.

An estimated $18,000 must "come off the top" of the $110,000 figure to pay for malpractice insurance coverage, since Dr. Gatch will not be practicing under "the direct supervision of PHS."

Someone at the meeting asked how PHS would "be assured of high quality medical care" at Rough Rock. Ethelou's response: "No Navajo has ever seen any 'quality' medical care from PHS. That's why we want to run our own."

Many details still must be worked out before the contract is actually signed, but there seems to be no question today that the Rough Rock Community Clinic—the first Navajo community controlled health service in history—is a reality.

United States Public Health Service nurses innoculating Rough Rock residents against swine flu at the Chapter House—November 1976. Photo by Bev Njaa

Relationships with the United States Congress

Another key relation is that with the Congress of the United States. Congress legislates and appropriates. Without the programs and the funds that come from Congress there would be no Rough Rock Demonstration School. In 1976, 100% of the $2,339,870 funds for the school and the clinic came from the federal government.

In light of this dependency on federal programs it is evident that Rough Rock must cultivate and maintain the support and understanding of members of Congress. In this area Rough Rock has been most successful. The Demonstration School has told its story and it has made friends in the halls of Congress. Many different influential Congressional leaders and key staff have personally visited the school. In addition, Rough Rock officials and School Board members have visited Washington innumerable times to discuss directly with these and yet other Congressional leaders the Rough Rock Demonstration School.

A partial list of those individuals from the Senate—that have visited Rough Rock would include:

Senator Edward M. Kennedy
Senator Paul Fannin
Then Senator Walter F. Mondale.

Senator Mondale visited Rough Rock Demonstration School March 17, 1969. In the March 1970 issue of *Today's Education* Mondale stated: "At Rough Rock Demonstration School, an Indian controlled school system I visited, they have about 14 Navajo teachers, and the system is bilingual. The children while I was there were making much more progress in every subject, including English, than the Indian children in schools where English alone was used. . ."[5]

In the Indian Education Hearings held in 1967 by Senator Robert Kennedy's and Senator Paul Fannin's Subcommittee on Indian Education, Senator Mondale made the following statements about Rough Rock Demonstration School:

> We found in Rough Rock that bringing in parents and involving them was a very inexpensive thing to do. They speak their language. They work with sensitivity.
>
> The parents can deal with their children. In their bilingual education course they would bring in the mother. She was not an educator. But she spoke Navajo and she could read Navajo tales. It did not cost much.
>
> To my mind, it made a tremendous difference. What was important was that they felt it was good education: they thought things were being done. It was their kind of *education.*[6]

Rough Rock School Board members are very optimistic now that Senator Mondale has become Vice President Mondale. Wade Hadley, School Board President, stated: "Walter Mondale has visited Rough Rock and knows our needs and our accomplishments. We feel that in his present position he should be able to help Indian education in a very meaningful and direct manner. He understands the needs and the hopes of Indian people and certainly, those of Rough Rock. We have great hope!"[7]

Dan Yazzie, School Board member, expressed it with these words: "Rough Rock has faith in the Holy People and we believe our school and our community is under their protection. The new President and Vice President in Washington have an opportunity to help. Since Senator Mondale has been to visit the Rough Rock Demonstration School, and I met him at that time, I believe we will see improvements which will benefit Rough Rock and schools like ours."[8]

In a series of disappointing relationships with other entities, such as the Navajo Tribe, BIA and USPHS, it is refreshing to find the relationship with Congress a positive and an understanding one. This is not to say that Rough Rock can always count on Congress: unfortunately its friends are relatively few and there must be a continuing and ongoing informational program to keep the various key Representatives and Senators updated and informed about Rough Rock. If this pipeline were ever severed or even seriously damaged Rough Rock could not long exist. Unfortunately, the time and effort needed to keep Congress informed and advised is extremely great. The administration of Rough Rock Demonstration School is not only concerned with the educational and personnel problems usually encountered by other schools; in addition, key staff must spend literally hundreds upon hundreds of hours in the area of cultivating relationships from those sources upon which the school is completely dependent.

A persistent and continuing concern expressed by Rough Rock faculty and staff is that they wish the top administrators could spend more time physically at Rough Rock. This is not possible given the present set of circumstances which place the future existence of Rough Rock in hands located far from Rough Rock.

Relationships With the Office of Education and Other Federal Organizations

While Rough Rock Demonstration School has neither received nearly as much money nor had as close contacts with the Office of Education as it has with the BIA, the fact remains that the Office of Education has played an important role in the life of Rough Rock and certainly should play a larger role in the future.

By way of illustration, in 1976 funds under the jurisdiction of the Office of Education, Department of Health, Education and Welfare, amounted to only 22 percent of the total funds received by the Demonstration School.

The monies under the control of the Office of Education which Rough Rock received in 1976 were Title I of the Elementary and Secondary Act; Title IV of the Indian Education Act; and Title VII of the Bilingual Education Act. Actually, these last mentioned funds are only for some in-service education handled through the University of New Mexico. Rough Rock doesn't any longer receive funds to develop or work on bilingual instruction which is the major intent of the Act.

The relative smallness of funds which Rough Rock receives from the Office of Education leads many thoughtful persons to the inescapable conclusion that the Office of Education isn't adequately supporting the Demonstration School.

Perhaps the problem is one of jurisdiction in which Office of Education officials feel the BIA is the responsible entity, so Office of Education funds aren't needed or are needed only in small amounts. In any event, the Office of Education surely is not providing funds which it has available for programs which they properly do and should support.

Over the years it has appeared to many people for whom Indian education is their only concern that the Office of Education is filled with good intentions—noble platitudes but no substance and no substantial support for Indian education. There have been many false starts by the Office of Education over the past 15 years. Many times it appeared that finally they were going to enter the field of Indian education in a manner and on a scale necessary to be of real help to the Indian people. Each time those hopes were dashed.

One of the problems is that many of these so-called minority programs—aimed at improving the education of the Chicanos, Blacks or Indians—are controlled by staff who are not Indian. Consequently, the programs are not tuned to Indian needs nor are adequate funds expended on Indian programs. This is particularly true in Title VII of the Bilingual Education Act which is totally dominated by the Chicanos.

The Office of Education has tried to establish a coordinating office for all Indian programs but here again its support has been minimal and its authority zero.

Something surely must be done to get the Office of Education, and other divisions within the massive bureaucracy which is the Department of Health, Education and Welfare, sensitive to Indian needs *and* able to provide adequate funds to meet those needs!

The Office of Education ought to be ashamed of the miserly support it now provides the Rough Rock Demonstration School. If this is indicative of its support for Indian programs in general this makes the situation all that more critical. If only Rough Rock is treated in this manner then corrective action must be taken!

There are other Federal programs which must also assist Rough Rock and schools like Rough Rock. In particular, those programs which provide funds for school construction and for housing. These two areas remain among the most crucial for the Demonstration School.

Petty jealousy and jurisdictional squabbles must be set aside and the vast array of Federal programs must listen and respond to the needs at Rough Rock: as well as to the needs of all contract schools—if indeed the government is interested in supporting Indian self-determination.

Physical Facilities

A major need at Rough Rock is for adequate physical facilities. The range of grades and services performed by the school has grown far more rapidly than has the facilities necessary to carry out those additional functions.

In 1976 the school operated an educational system of pre-school through the 12th grade. While the elementary school was limited in terms of space, it was the only relatively adequate plant at Rough Rock. At the elementary school, there is a gym which can be used for assemblies and so forth. The elementary gym is the only gym at Rough Rock and must be used by both the high school and the middle school as well as by the elementary school. There is a separate dining area as well as 12 classrooms. Abandoned BIA trailers from the 1950 Navajo Emergency Education Program have been moved to the elementary school to provide space for such services as music and art, which share a building which is totally inadequate, a child care center, offices for the Navajo Mental Health Project and an Arts and Crafts Shop.

The middle school is grossly inadequately housed. In fact, their facilities, located perhaps two miles from the elementary school, were built during the 1930's when John Collier was Indian Commissioner and Willard Beatty Head of BIA Education, a truly great educator. This was the original Rough Rock School operated by the BIA until the larger new plant was contracted in 1965 which became the home of the Demonstration School.

Actually, this old BIA facility was condemned in 1970 by the BIA as being dangerous. Since that time Rough Rock has spent time and money trying to make this outdated facility do until such time as a new and adequate middle school can be built. The middle school has no gym, no dining area and a hodge-podge of different kinds of temporary shelters that are used for classrooms.

The new high school was dedicated in 1975 but unfortunately only Phase I has been completed: this means that there is no library building, no gym and no industrial arts facility at the existing school. In the October 27, 1976 issue of the student newspaper the following editorial was found:

> Rough Rock Community High School is a good school but is incomplete. What we have so far is great but there is simply not enough room. We have no gym and have to go to the elementary gym every time high school has p.e. This is about a mile away and involves a bus trip and often the buses are late and we are late to class. The same goes for industrial arts, although it is at the middle school. We need to construct our other buildings. These include a gym, an industrial arts building, and a library.
>
> Unfortunately, we have not been able to get the funds to do this. Yet even while we can't get the funds to complete our high school, the Tuba City BIA School received 2.9 million dollars to add three dormitory wings, two annexes to their present gym (including a swimming pool), a practical arts addition and a new student union.
>
> Why, when we don't even have the basics of a high school will these BIA schools receive all the money to "add on" to their schools?
>
> We, the editorial staff of the Rough Rock High School News, would like an explanation and solution to this problem.[9]

The problem of the construction of educational facilities sufficient for the needs of Rough Rock Demonstration School is compounded by the question of responsibility. Contract schools, of which Rough Rock is one, are not funded on a regular basis for construction. They are dependent on funds from some source over which they have no control.

The BIA takes care of its own in terms of future construction or improvements for Bureau Schools. There is a list of future BIA school construction prepared by the Bureau and used by them as they seek construction funding from Congress.

Usually a contract school must get its funds by direct appeal to Congress with a special appropriation if successful. The funds for Phase I of the Rough Rock Community High School come from this approach. This is at best a difficult route and at worst an impossible one.

Congress is set up to receive requests for appropriations from the various governmental Departments such as Interior; Health, Education and Welfare; and so forth. It is to the credit of both Congress and Rough Rock that the traditional mechanism could be set aside and add-on funding obtained.

The obvious fault with the add-on funding route is that it takes special action by Congress and is not intended to provide funds for continuing needs. Getting funds through Congress via the add-on funding route is a hazardous and time-consuming process. Usually Congress wants to have the positive recommendation of the federal entity having the closest responsibility. When this is the very organization that itself has refused to include in their request for appropriations the proposed construction or other need one can see the hazards involved.

There must be some legislative changes made so that all of the monitary needs of the contract schools are met on a regular basis within the existing Congressional procedure. As long as the contract schools must depend on special acts of Congress for such necessary funds as construction there can be no secure basis for such schools.

Rough Rock has been trying, ever since it received the first construction monies for Phase I of the high school, to obtain additional money for the construction needed to complete that facility. These efforts have been entirely futile.

Something must be done in this area!

Financial Management and Accountability

In any discussion of the Rough Rock Demonstration School today a mention should be made of a problem which surfaced in 1973 and which continues to plague the school in 1976. This major problem was adequate finances and proper accountability. These two areas are interrelated and impact one upon the other. A fuller discussion of the financial problem and the uncertainty of funds has been presented earlier in this section. At this time, attention will be focused on an effect of the lack of secure and adequate funds. The lack of a permanent and adequate financial base makes the search for funds an ever continuing one and one which causes great stress, as well as severe management problems.

Certain monies are received by the school for a specific program, for example Title I, Title IV and so forth, yet other regular operational funds may be wanting or delayed. Consequently, there is the temptation to use some of these especially earmarked funds to meet operational commitments planning on repaying when the regular funds arrive. Ultimately, this path leads only to disaster, but when the alternative is not meeting a regular payroll as against a future problem all too often one chooses the expedient act in order to keep the school open.

A further consideration is that of finding thoroughly qualified individuals to staff the business office of the school. Salaries can't be competitive and the isolation, housing, and other disadvantages make it exceedingly difficult to attract the highly skilled financial staff who are familiar with the extremely specialized area of contract Indian education.

As a result of these two factors—lack of adequate funding and lack of skilled financial personnel—Rough Rock Demonstration School ran into serious difficulty in terms of proper handling of its monies. During the summer of 1973 this acute problem came to a head and was given wide publicity. This financial crisis became a matter of the most urgent concern on the part of the School Board and the Administration.

In June 1973 the School Board Minutes reflected the seriousness of the situation:

> The school is now in debt to the tune of over half a million dollars, i.e. $522,965.80, because monies that were allocated for such things as Federal Withholding Taxes and

> many supplies were diverted and spent elsewhere. Penalties and interest alone on the owed taxes will amount to over $30,000.
>
> Because we have spent our money for Federal Taxes elsewhere, Mr. Legah (business manager) notes the possibility of the Internal Revenue Service closing the school.[10]

Later that summer the School Board passed a resolution asking the Bureau of Indian Affairs to pay off the debt.[11] This did not take place.

Still later it was determined that the amount owed was $613,247.80.[12] This debt still hangs fire over the school and its future. Although Ethelou Yazzie, the Director in 1976, wasn't responsible she now occupies the position which places her in the "hot seat." The Internal Revenue Service continues to insist upon the school paying the money they feel it is owed. The vendors and other companies that were owed money from 1973 are still insisting on payment.

In order to keep the school running, in mid-1973 the BIA and Rough Rock agreed to certain actions: 1) reorganizing the legal entity that was responsible for the Demonstration School, and 2) hiring a CPA firm to handle all check writing and financial matters for the school.[13]

The steps which have been taken by the School Board make a recurrence of the problem impossible. These steps are: 1) hiring a CPA firm to handle all finances and 2) hiring a lawyer. But the steps do nothing to solve the larger problem: that of adequate and dependable source(s) of funding for Rough Rock and, for that matter, for all contract schools.

It certainly is to be hoped that wisdom and understanding will prevail and that the school will not be shut down by obtaining liens on existing revenue. The only real solution to the present problem is for the debts to be liquidated either by a grant from the BIA or by Congressional action. If this isn't done the very future of Rough Rock is clouded.

Surely, the Bureau of Indian Affairs must accept its share of the responsibility: it was their money that was used in this improper manner. If they would have provided careful and ongoing financial monitoring then certainly the problem would have been identified before it became so unmanageable. It is almost as if the Bureau wished the problem to develop, did nothing to prevent and allowed it to grow.

On the other hand, if the BIA had carefully supervised all expenditures by the school it might well have been accused of interference and thwarting Indian self-determination. Certain people within BIA were extremely sensitive to the charges that the organization philosophically and practically opposed any successful example of Indian control over Indian education because it might lead to lessening the role of the BIA.

Nevertheless, in spite of hasty criticism of the Bureau or equally hasty excuses by the BIA, the fact would seem to remain that they must accept a fair share of the responsibility for the problem because legally they were the trustee.

---

1. Notes taken at the Rough Rock Demonstration School Board meeting held December 14, 1976. A further discussion, including quotations by School Board members, is to be found in the chapter on Local Control.
2. School Board Minutes, Rough Rock Demonstration School, Vol. 4, 1969-1970, pp. 153-154.
3. Ethelou Yazzie's statement to American Indian Policy Review Committee—Education Task Force, 1976.
4. *Rough Rock News, Rough Rock, September 30, 1976, p. 1, col. 1-2.*
5. G.D. Fischer and W.F. Mondale, "Indian Education: A National Disgrace", *Today's Education*, 59:24-7, March 1970.
6. *Hearings Before the Special Subcommittee on Indian Education, December 14 and 15, 1967, Washington D.C.*, 1969, p. 424.
7. Interview with Wade Hadley, December 14, 1976.
8. Interview with Dan Yazzie, December 15, 1976.
9. Andy Njaa, "RRCHS Needs Buildings", editorial, *Rough Rock H.S. News*, Rough Rock, October 27, 1976.
10. School Board Minutes, Rough Rock Demonstration School, Vol. 8, 1973-1974, p. 8.
11. Ibid., p. 25.
12. Ibid., p. 124.
13. School Board Minutes, Vol. 8, op. cit.

INTERVIEW SUMMARIES

Interviews With Rough Rock Staff

In order to be better able to understand Rough Rock in 1976, the time this book was written, interviews were held with seventy-six Rough Rock employees, twenty-six high school students and all six members of the Rough Rock School Board.

Of the seventy-six employees interviewed forty-four were Navajo and one Hopi making a total of over fifty-nine percent who were Indian.

Interviews were to have been conducted with every teacher, every administrator and department head. In addition, an open invitation was made to anyone who wished to talk to the author. Of the forty-nine teachers and other professionals employed at Rough Rock forty-two were interviewed or eighty-six percent. Of the twenty administrators and department heads at Rough Rock nineteen were interviewed or ninety-five percent.

The remainder of the fourteen interviews were conducted with Navajo employees of the school.

The interviews were largely unstructured but certain questions were asked each person: 1) information relative to the interviewee's position at Rough Rock, how long they had been employed and what they did; 2) information relative to the interviewee's educational background and prior work experience; 3) interviewee's feelings about local control of education; 4) interviewee's feelings about the school teaching Navajo culture and language; 5) interviewee's feelings about the school in general and anything else they wished to say.

The interviews were conducted in English except where the individual preferred to speak Navajo and in those cases an interpreter was used—usually my wife. The length of the interviews varied from five minutes to over two hours. The longer interviews were usually those held with the School Board while the shorter interviews were usually those held with the students. At the beginning of the interviewing period a tape recorder was used as well as writing down word for word what was said. After about one week of this approach it was decided to leave out the tape recorder: it added nothing and did cause some slight tension for a few people.

Over ninety percent of the interviews were conducted in a five week period in the fall of 1976. The other interviews were spread out over a period of several months.

The seventy-six employees interviewed had worked for the Rough Rock Demonstration School an average of slightly over four years each: seven had worked at the school since the beginning in 1966.

Staff General Comments

A Navajo administrator:

"I'm against having all Navajo teachers in a school . . . The world isn't all Navajo so it would be unwise and certainly untrue if we made Rough Rock a totally Navajo situation . . . That's what bilingual-bicultural is all about. The Navajo will live in two worlds so he should have contact with both worlds."

A Navajo teacher:

"Rough Rock has a good philosophy. You can teach what you want to teach. In a public school you are limited to certain textbooks . . . I think we have a lot of creative teachers."

An Anglo teacher:

"I enjoy teaching here. Better than back East. I could never get the experience here out of a book. Since it's so small you get a feeling of belonging. People are much closer. I like the freedom at Rough Rock. I have different resource people available to assist me but I feel free. I don't have to teach in a certain way."

A Navajo professional:

"Rough Rock has come a long way!"

A Navajo teacher:

"I really like Rough Rock. I seem to have the freedom to do what I want to do.

There are no rigid requirements. With this freedom I can do things students really need."

An Anglo teacher:

"I like being here because I'm able to do what I think students need—no hassle from outside. Back east didn't have this freedom. Here everyone is working together: the school, the Board, the parents and the students."

An Anglo teacher:

"Rough Rock is perhaps the world's greatest place to teach but not the world's greatest place to live."

A Navajo teacher:

"One problem we have is all ranges of ability in one class: some are advanced while others may know little. It's hard to teach all levels of ability in one class."

An Anglo teacher:

"I think the kids have a lot of opportunities for learning. The set-up is pretty ideal—they can learn from so many different people—the teacher, the specialists, the parent aides, and so forth."

An Anglo professional:

"Perhaps we should not have gone on an ungraded system. We didn't have the experienced teachers that are essential to such an approach. One of the bad points of the ungraded is that it leaves too much to the discretion of the teacher. If you have experienced teachers then this possibly is okay: with inexperienced teachers it creates havoc. It eliminates good communication between the child and parent in the area of achievement."

An Anglo professional:

"The conversion of the Rough Rock School from largely boarding to largely day is an outstanding accomplishment. Rough Rock has shown it is possible to do this."

A Navajo professional:

"I feel Rough Rock is unique. This is the first time I've worked with a school strictly operated by Indian people: including the Board and top administrators. This is different and better than BIA and public schools."

An Anglo professional:

"My only concern here is that I don't want to do what I think is right but do what they (the Navajo) think is right. I've been hired to help them (the Navajo) accomplish their goals—not mine."

A Navajo administrator:

"Navajos say this is a good school. The feedback from the parents is positive. This gives us encouragement to go on. We need to share this school with everyone. If it wasn't a good school I don't think people would visit the school the way they do. You don't see BIA schools getting these kinds of visitors."

A Navajo administrator:

"The salary for teachers is hurting us. The BIA hasn't given us an equal salary scale to what their teachers are receiving. We need better salaries."

An Anglo teacher:

"I can't describe how happy I am here. I have been seeking for years to find an ideal place and now I've found it. I've always wanted to work with kids. In the East there seemed to be certain barriers set up in teaching assignments where the students were rich. But here where just existing is hard there seems to be an ideal learning atmosphere."

An Anglo professional:

"I believe this school should grow—it has a right to life. It shouldn't have to fight so hard to exist. I like the anarchy of this place. It's like a strobe light flashing here and there perhaps not coordinated. I like it."

A Navajo professional:

"Rough Rock has had its ups and downs. If you leave gossip alone and stop all talk behind people's backs it would be a fine school here. Often the person about whom they gossip gets uptight and just wants to quit."

A Navajo teacher:

"I've always said I wanted to (be) one of those persons who will help the children of my people. I'm really proud of this school. I agree with the philosophy of the school. At Teec Nos Pos, where the Navajo teacher training program meets, those in the program said if they wanted to have their children learn Navajo culture and be proud of their heritage Rough Rock would be the place to go."

A Navajo administrator:

"Old-timers in Indian Education are sitting back waiting to see what happens at Rough Rock. While I don't think we have all the answers and we haven't solved all the problems facing us yet I believe Rough Rock has done more to create a new day for Indian education than has any other school. I feel we have come far down the road. The path that lies ahead is clearer now than it was at the beginning. Look at the laws Congress has passed (self-determination). This is a direct result of Rough Rock. Rough Rock remains a threat to traditional educational agencies. Our strongest point is our commitment. The future is wide open. As we move ahead we must involve everyone in the process. Because we are working together we are strong!"

Staff Comments on Local Control

With regard to the question asking about the interviewee's feeling about local control, all seventy-six employees were strongly supportive.

They seemed to feel this was one of the cornerstones of the Rough Rock Demonstration School and philosophically believed in this principle.

A range of responses to the local control question can be seen from the following quotations.

A Navajo employee:

"The Navajo designed this school to meet the needs of Navajo kids."

A Navajo administrator:

"Local control means community people control. I'd like to see a balance so there can be maximum community involvement and yet have the professional expertise necessary."

A Navajo teacher:

"Community control is good but it depends on being able to work together and communication. We have a lot of community people working here and this helps in communication."

An Anglo teacher:

"Community control is very interesting. I'm in favor of those kinds of schools. What I say is said out of love although it may sound critical. I have a feeling Rough Rock is not a community controlled school but a Board controlled school."

A Navajo teacher:

"I'm really in favor of community control. The people who live around here send their children to school here. So they should have the say so about the school and what is taught . . . It's hard to get the parents involved. We need to bring the parents back with programs they are interested in."

A Navajo employee:

"I don't really understand the concept of community control. As far as the School Board members are concerned I feel they have done a good job. We all make mistakes but they try very hard."

An Anglo teacher:

"It seems to me that the community in some ways is reluctant to control their school. Parents show an interest by coming into the classroom. I don't know the percentage but I see parents in the hall."

An Anglo teacher:

"At Rough Rock children go back and tell their parents what is going on at the school. It's very, very good to have such a community controlled school like Rough Rock. Parents are interested. Teachers can work with parents."

A Navajo professional:

"The teaching staff has some idea of local control, which everyone supports but the School Board seems to interpret this to mean only local people—those who were born here. This leaves out those Navajo who have moved here to work."

A Navajo professional:

"The School Board is really involved in school matters. They are really making the school work since they meet every other day or so. I think it is good to have local control since the people who live here know the needs and can keep on top of what is happening."

An Anglo teacher:

"The whole reason I'm here is because I respect local control and the teaching of Navajo language and culture. That's why I'm here. As it actually comes with practice I see potential problems in local control. It relates to the whole idea of self-determination—who's determining what for whom? If the Board is given power then where do other people come into the process?"

A Navajo teacher:

"I don't think we have enough community involvement. The people aren't taking part in the school as much as I'd like to see this. More parents should attend the School Board meetings."

An Anglo professional:

"The Board doesn't always function perfectly. It is composed of six mortals but they are always functioning as the School Board. Our Board has real authority, not just advisory. There is a wealth of material to support contention that the only way to allow Navajo proper control over their education is to give them control. Everything else is merely an excuse (advisory boards). The greatest strength of the Rough Rock School is the School Board and its actual control of the school. The Board has shown beyond the shadow of a doubt that Navajo people can control their own schools."

An Anglo professional:

"I have a total belief in the good sense of the common person and a total lack of belief in anything that comes down from on high. All that should come down from on high is permission and the wherewithal. There is no way people far removed can tell what a people need: only people living in that community know what their needs are. I think all people are a lot smarter than they are given credit for."

A Navajo professional:

"I think it is really neat that the community has the greatest input rather than Washington in a BIA school. I think all schools would be better if they had local control like Rough Rock. The parents know what they want for their children."

Staff Comments on Navajo Culture and Language

With respect to the question asking about the interviewee's feelings about teaching Navajo culture and language, all seventy-six employees interviewed felt the school should do this and that it was most essential.

A Navajo administrator:

"I was taught in BIA schools that to be a good person I had to speak English only and follow all rules and regulations. I felt that was the only way to live. English was forced into my mouth without any respect to my own language. Even today I see many Navajo kids who have lost or never had their culture. When I came to Rough Rock I saw them teaching Navajo culture and language. That was when I woke up. This is what I missed and what I had been searching for."

A Navajo teacher:

"I like Rough Rock because they start out teaching Navajo language and culture. They have parents working with the children . . . In other schools the children are lost. At this age (lower level) the children decide whether they like school or not. They develop their attitudes toward school at this time. Having their culture and language taught helps them like school."

An Anglo teacher:

"I like the bicultural model. I think it is an excellent way for these children to develop. So I'm totally in favor of this as I believe the students benefit more from this approach than from any other."

An Anglo teacher:

"I think it is good and necessary for a child to learn Navajo language and culture. When I was growing up I didn't learn my language and very little of my culture. As a result I felt I missed something. Also with the present world situation we need to understand we are different, and learn to respect those differences, but also we must learn we are all the same. At Rough Rock it is possible to learn this."

A Navajo employee:

"I notice students are really interested in learning Navajo language and culture. I think it is really good to learn your language and your history. When I went to school I was punished when I spoke Navajo. So I became ashamed that I was Navajo. On questionnaires where they asked if you spoke English at home I always said I did although it was not true. I did this because I was ashamed of who I was."

An Anglo teacher:

"Navajo language and culture certainly should be taught to all Navajo students like we do at Rough Rock. It is necessary for students to have a positive self image and such instruction encourages this. The student has something that belongs to him—his own language and culture— it helps him hold his head up."

An Anglo teacher:

"Navajo culture is very important since it gives a positive image. The kids seem to appreciate their own culture more when it is taught as a separate subject."

An Anglo professional:

"I feel the teaching of Navajo language and culture is one of the very positive elements at Rough Rock. Yet, on the other side of the coin: how are you to do this without neglecting English. Our children do not speak English as well as other children of comparable age. Can you get proficiency in both? However, if most students are not becoming fully proficient in English perhaps they are becoming more proficient in Navajo: instead of the old system where they are not proficient in either."

A Navajo teacher:

"When I first came here I didn't know my Navajo language or culture. I noticed I wasn't a Navajo—I was but I wasn't. I didn't feel like a Navajo. I learned something from this school—my language and my culture. The kids here aren't ashamed of themselves. They are proud to be Navajo. This is very good."

A Navajo teacher:

"The main thing I like about the school is that it teaches Navajo language and culture. Parent aides in the classroom are good because they can teach their kids."

A Navajo professional:

"I think it's great to teach Navajo language and culture in the classroom because our new generation doesn't know what is what about our language or culture. If Navajo culture is taught then this will help them get things the way they should be. They will know what is really meant by Navajo culture and they then can see the light from the top of their toes to the top of their head. They will be a new person then."

A Navajo professional:

"We don't live at the hogan level so I like my children to learn their language and culture."

An Anglo professional:

"I grew up in a bilingual and bicultural community. This is the same thing only the color is different. Problems here are the same there. There must be a feeling of confidence and pride among our students and learning their language and culture will help."

A Navajo employee:

"I think Rough Rock is very good. In the first place, my kids didn't know what their clans were until they came to Rough Rock. Kids really like learning both English and Navajo."

A Navajo professional:

"I think it is important to learn Navajo history and culture at school. I have three small boys to whom in the past I only spoke English. Now I'm trying to talk Navajo to them. If you know your own culture and language then you can really understand both sides and live happily in both worlds. This is good."

Student Comments

Twenty-six high school students, who attended the Rough Rock Community High School, were also interviewed in the fall of 1976. Those students with whom I spoke volunteered and without doubt were among the best. The students that were interviewed attended the Rough Rock Demonstration School on an average of slightly over five years. Approximately thirty-five percent of the interviewed students lived in the Rough Rock community: for the entire High School fifty-seven percent are from the Rough Rock area itself.

The following quotations are from Rough Rock High School students.

> "This is a small school and I like this. I've learned a lot here. I think it is good as well as necessary to learn about our own history and language in the classroom. At Chinle, where I went to school before I came here, I didn't have a chance to speak out and express my feelings. Here at Rough Rock the classes are small and I can express my thoughts. Here you have a chance to know everybody."
>
> "Some Navajo students who go to school don't really know their language or their culture. That is why I feel Rough Rock is so good because here you can learn this. We didn't have this where I went to school before."
>
> "I like Rough Rock because I can learn my own language and things about my own culture. I think the academic part is real good also. I've gone to other schools but they didn't teach Navajo language and culture. In other schools our culture and language are left out. I like this school because Navajo people are running it. If something is wrong you can go up to them without being ashamed."
>
> "All the years I've been here I've liked the school very much. I like the way the school is being run. I like the students learning their own language and culture. I think this school is what other Navajo students want. I've been here ten years because I like it. It's important for the students to identify themselves as Navajo."
>
> "I like Rough Rock because they have many courses other schools don't have.

Here I can learn about my language and culture as well as learn photography, shorthand, Native American Studies and many other courses."

"I like the school. It's small so you get more individual attention. All the teachers are young. I like the way they act—you don't have to call them 'Mr.' and 'Mrs.' I'd rather be here than where I would have been if my family had remained in the East. There was too much rush there. It's nicer here. I like learning about Navajo culture. I'm learning a lot about Navajo culture. I like learning about another culture (Navajo). When my dad told me we were moving to Rough Rock I was scared but now I like it and I don't want to go back ."

"The teachers here are more friendly than the stuffy teachers at a public school. It wasn't hard to make friends here even though I come from another culture. This school is good because they care."

"I think it is a good school because it's small and you can know your teachers better than at a large school. In a larger school there is no real bond between teachers and pupils. If you are a shy person going to a big school like Chinle you'd never get a chance to express yourself. But here at Rough Rock it's good for a shy person. Before I came here I was just another person. I was shy. Teachers had a hard time getting me to talk. Here I feel I belong. I have had more chances here. I like the kids here. I feel at home."

"I like Rough Rock because in the cities there is pollution, too many cars and accidents. Out here it seems freer. I like to learn Navajo language and culture at school because it is my heritage. Perhaps your parents don't know it all and besides it's good to get a different point of view."

"I came here because my parents got jobs here. I didn't speak Navajo when I came. I like the idea behind Rough Rock—learning both languages and both cultures. I've learned a lot of Navajo language and culture. I really like to live on the reservation. I'm closer to my relatives. I can participate in the ceremonies. At Rough Rock the Navajos really think deep about their culture. They are really aware of the importance of their culture. If the Navajos lose their culture they will just die—even if they are living the other way. The academic level may not be as high as if I went to school off the reservation but I'm learning more about Navajo history and culture. I'm learning about Black Mesa and other sacred mountains. I feel them alive and I feel alive."

"In other schools they teach you from the book regardless of where you the student are. Here at Rough Rock they teach you from where you are. This is better. Down at Chinle and Many Farms (neighboring schools) the students just talk back to the teacher. They didn't seem to want to learn. Here it is different. The students don't misbehave and don't talk back."

"It's a pretty good school. I'm getting a lot of information and learning a lot at school. I like the idea of teaching Navajo history, culture and language in the classroom. If these subjects were not taught in the classroom the students couldn't learn something they should learn."

"I like Rough Rock because it is a beautiful and quiet place. Even though I'm a Navajo and can speak my language I think it is very important for the school to teach both Navajo language and culture."

"It's important to learn Navajo culture both at home and at school. This means you learn from different people and get different points of view. What I like best about Rough Rock is it's bilingual and bicultural. I've stayed here because I like it. It means so much to the Navajo people to have their own school. Even though our high school isn't complete someday it will be. I'm proud to be a Rough Rock student."

OTHER AREAS

Public Relations

Rough Rock must remain visible if it is to survive and that is the major task of the Public Relations Office. Quoting from a report prepared by Beverly Njaa, Public Relations Director in 1976:

> "The prime responsibility of the Public Relations Office is to tell the Rough Rock story to as wide an audience as possible. In addition, to disseminate information concerning bicultural and bilingual education as practiced here (Rough Rock) to any and all interested parties.
>
> "This office prepares news releases for publication, and keeps a mailing list of sympathetic newspapers and wire service bureaus up to date. Arranges for photographs when considered necessary. Provides liaison between other organizations and Rough Rock concerning possible publication ideas: Reading is Fundamental, Save the Children Federation, Futures for Children.
>
> "Public relations answers letters and inquiries as assigned by the Director. Prepares responses, and sends out memoranda when instructed to do so.
>
> "This office prepares itinerary for visitors, and makes arrangements for room and board, when necessary. Does all possible to make visitors comfortable . . . This office tries at all times to see that visitors get the information they came for.
>
> "Contributes to the 'spirit of Rough Rock' by assisting in planning and preparations for parties and celebrations.
>
> "The office is responsible for production of the 'Rough Rock News'."[1]

One of the truly outstanding achievements of the Rough Rock Demonstration School has been the publication of the newspaper "The Rough Rock News." The history of this publication has been somewhat checkered in terms of frequency of publication, length and format.

At the time material for this book was collected, fall of 1976, the News was a visible and significant force in the life of the Demonstration School. Rough Rock, in one sense, can do relatively little at Rough Rock: the success of Rough Rock rests with distant hands and minds—those of Congress, the Executive Branch, even Window Rock.

There is no way to know for sure how many visitors have come to see the Rough Rock Demonstration School. There were 15,000 in the first twenty two months of the school.[2] Conservatively, there must have been over 30,000 people who have visited the school.

In order to properly care for these visitors without totally jeopardizing the educational program requires proper planning and the assignment of the responsibility.

Dormitory Life

When the Demonstration School began in 1966 it was primarily a boarding school with some 200 students out of a total of 260 students living in two dormitories.[3]

During the first years the Demonstration School had to rely heavily on the dormitories since the roads were so poor that it was impossible to operate the school on a day basis. In those early years the only day students either lived in the school compound or walked from neighboring hogans. A description of the programs developed by the school to lessen the impact of dormitory life is found in that section of this book dealing with "An Overview . . . . "

Under the leadership of Dillon Platero, who was Director of the Rough Rock Demonstration School from July 1968 through April 1973, the Board and the school undertook a diligent search for ways to reduce the number of boarding school students and increase the number of day school students. A two pronged attack on the problem was launched, first, efforts directed at improving existing roads and second, purchase of vehicles to be used as school buses to bring the students to school. The net result has been the rapid decrease in boarding school enrollment. In 1976 the dormitory students are largely from communities and areas unreached by school buses: perhaps from reservation locations sixty or more miles away.

Unheralded, but certainly a milestone, has been the gradual change of the school from boarding to day. In light of research showing the harmful effects of a boarding school environment for young children, the achievement of the Rough Rock Demonstration School stands singularly noteworthy.

It would be untrue to say that all problems have been solved. Such is not the case: during winter months buses run late and often can't run. This cuts into average daily attendance. Yet Rough Rock has clearly shown that a boarding school such as Rough Rock can be converted largely to day basis if there is a determination to do so. Any visitor to Rough Rock quickly appreciates the fact that it is an isolated community with but one all weather road which runs from Many Farms. Further, the school hasn't resources to maintain existing dirt roads on a regular basis. Nevertheless, buses run and a day school is in operation.

Originally there was one dormitory for the boys and another for the girls. The School Board later felt that it was unwise to place mature boys in the same dormitory with five or six years old. As a result, one dorm was set aside for high school students with one wing for boys and another for girls, and the second dorm was set aside for the younger children of both sexes.

In the fall of 1976 there were fifty nine high school students living in the dorm with more expected as the weather gets bad. Of course, many of those in the dorm do not come from the Rough Rock community.

At the same time there were ninety two students living in the elementary and middle school dorm.

Because of the absence of funds there no longer is a dormitory parent program at Rough Rock. It's unfortunate that the use of dorm parents that originated with the Rough Rock Demonstration School in 1966 should have had to be discontinued while the BIA, which copied the program in certain of its schools, still operates a similar program.

Wade Hadley expressed the feeling of the School Board toward the dormitory:

> We want the dormitory to be a home for those students living there. It's not just a place to stay: it's their home! In other dorms the students may get homesick since the atmosphere is impersonal. At Rough Rock we try to make the dormitory as much like home as possible: the girls are taught weaving, boys leatherwork and silversmithing and so forth.[4]

Photo by Bev Njaa

Rug weaving: Louise Tom pictured with Darlene Littleben and Bessie Littleben (rear, back to camera).

Photos by Bev Njaa

Woodcarving: Ernest Yoe pictured working with Curt Bennally and Chester Benally (front, back to camera).

Basket making: Daisy Chee.

---

1. "Information About Various Departments—Public Relations", Rough Rock Demonstration School, Fall 1976.
2. Robert A. Roessel, Jr. "An Overview of the Rough Rock Demonstration School", *Journal of American Indian Education*, 7:11, May 1968.
3. Rough Rock Demonstration School Enrollment Report 1966-1967.
4. Interview with Wade Hadley, December 14, 1976.

LEADERSHIP

Dillon Platero

Certainly the success of any enterprise or institution is due in large measure to the kind of leadership it enjoys. Rough Rock Demonstration School has had as Director two outstanding Navajo educators. Mr. Platero was born in the eastern portion of the Navajo reservation at Canyoncito in 1926. He graduated from Ft. Wingate High School in 1943—later attended the University of New Mexico where he was the co-founder of the Kiva Club (the Indian Club): still later Dillon Platero attended Arizona State University.

Dillon Platero took over as Director of the Rough Rock Demonstration School in 1968 after a two year term of duty by the first Director Robert A. Roessel, Jr. Dillon was elected to the Navajo Tribal Council in 1955 and was appointed Chairman of the Education Committee of the Navajo Tribal Council. Under his guidance the Education Committee became for the fitst time the spokesman for Navajo education and a leading force for improved Navajo education controlled by the Navajos.

Dillon left the Tribal Council after serving seven years. He worked as Field Director of the Indian Community Action Center at Arizona State University and it was from that position that he came to Rough Rock as Deputy Director in 1967.

He has always been an aggressive and outspoken advocate for Navajo control over Navajo education which is determined by the local communities themselves.

Dillon's philosophy and faith in the capacity of the Navajo people to control Navajo education is clearly seen from a paper he prepared in 1973 entitled: "Community Control—Historical Perspectives and Current Efforts, Both Public and Private."

> "Today a major and fundamental shift in Indian education is taking place. This new direction and emphasis has been selected and directed by the Indian People themselves: it is Indian control over Indian education . . .
>
> "This principle of local control is characteristic of a democracy which is predicated upon reflecting the value and dignity of each individual and places on local communities major responsibilities for developing and molding an educational system uniquely tailored to the peculiar needs of each community.
>
> "It needs to be noted that this local responsibility and local control over education does not mean complete local financing of that education. While the principle of community control is recognized, it has rarely or never meant that community resources are the only, or even the major, source of education funds . . .
>
> "It is necessary to distinguish between involvement and control. It is equally important to understand that control often comes in parts, or pieces. Involvement was a treasured objective in Indian education during the 1930's. During that period of time many 'community schools' were created and many provided for participation and involvement in the operation of schools on the part of parents and community residents. Parents were encouraged to visit schools, special adult programs were developed and community improvement activities centered around the school . . .
>
> "This was, and is, good. The parents felt the school filled an important need in the life of the community which exceeded merely the education of children.
>
> "Yet this was not control! Control ultimately and finally consists of hiring, firing, setting priorities, allocating funds and approving the curriculum. Forty years ago we had participation and involvement without control: today we are obtaining control and must consciously work toward community participation . . .
>
> "While elsewhere in this great nation the principle of local control over education is accepted, it has been the exception rather than the rule in Indian education . . .
>
> ". . . The only viable option is that of community (Indian) control over Indian education. The obstacles which exist in realizing this objective can and will be overcome. There is no other acceptable alternative. Indian and non-Indian people must unite so that community (Indian) control over Indian education is a reality rather than a dream and so that Indian people enjoy the right to be wrong: the right to be right."[1]

Ethelou Yazzie

Ethelou Yazzie was born in 1943 near Cottonwood, Arizona, near the center of the Navajo Reservation. She graduated from Ganado Mission High School in 1963: attended Hesston College in Kansas for two years then her final two years at Goshen College in Indiana where she graduated in 1968.

Her first teaching assignment was at Rough Rock where she began in 1968. She taught three years then became principal of the elementary school, a position she held for two more years. Then in 1973, following Dillon Platero's departure as Director, she assumed that position.

Under Miss Yazzie's leadership the Demonstration School has moved forward in the important yet time consuming and difficult area of curriculum development, including scope and sequence of subject matter.

A clear understanding of Ethelou Yazzie and her educational philosophy can be obtained from an examination of certain of her speeches and other writings.

In testimony given by Ethelou Yazzie at Yellowknife, Northwest Territories, Canada in June of 1976 she stated:

> "One of society's purposes in requiring the formal education of its children is to use its power and its ability to transmit, preserve, and examine a society's history, language, religion and philosophy. This power was totally reversed in the education provided for the Navajo and other Native Americans. The purpose of that system was to *erase* Navajo history, language, religion and philosophy, and to replace it with the

dominant culture of the Western European by means of an extensive and intensive resocialization process.

"Through education, the dominant establishment tried to exert full control over the Navajo young. Navajo children were forcibly taken from their parents and families as early as seven years of age, and kept at distant boarding schools for ten months out of twelve. This severing of the young from their Indian backgrounds was supposed to make resocialization and cultural domination easier—and it was done through a show of power.

"Cultural shock was inevitable. Disorientation and frustration occurred. To many children and parents the conflicting values were simply not acceptable. Other students, not knowing who to believe, resisted both sets of values. These students were then in a 'no man's land' with little self-esteem, identity, or values to guide them. Even Indian teachers had difficulty teaching these students . . .

"Failure to introduce varying languages and cultures in a positive light discourages the growing child's receptivity and his willingness not to pre-judge others and their cultures. Cultural domination has no place in education.

"A Bicultural system respects both cultures and works with *all* segments of the community to the support of each. The family and the educational system need to work together as one with *all* parents knowing and caring about what goes on in the classroom. Neither group should be allowed to undermine the other, but must work together consciously to complement each other throughout the educational process . . .

"Community members, if they are willing to assume the effort that it takes, can control their own schools, as does Rough Rock, right now. And in doing so, they transform more than an educational program. The involvement of the community in the school has ramifications far beyond the educational realm."[2]

In a paper also prepared in 1976 entitled: "Rough Rock Demonstration School: Community Based Bicognitive Education Model", Ethelou Yazzie declared:

"Crucial problems face every Native American group as it struggles to maintain its identity and culture in the face of encroaching demands by the commercial interests of business-as-usualAmerica . . .

"Our children and our leadership must be able to understand and make decisions that are not only in our best interests, but in the interests of generations to come . . .

"Schools that adopt the bicultural form of education, for whatever reason, should tailor the programs they need to suit the needs of the specific community they serve. Community support and community needs provide the basic premise of Rough Rock Demonstration School.

"The Bilingual School"

"The bilingual school instructs orally in two languages. The native language may be used for discipline, emotional support of the child, or for the translation of academic material when the vocabulary of the dominant culture's language is too difficult for the child.

"The Biliteral School"

"The biliteral school teaches reading and writing in two languages.

"The Bicultural School"

"The bicultural school involves itself in the history, social studies and religious concerns of both cultures. The bicultural school may not be bilingual or biliteral. For instance, Native American history, tradition, and religion can be taught in English with no attempt made to use the Tribal language.

"The Bicognitive School"

"The bicognitive school teaches its children to think and react in both languages, and by extension, in both cultures. Merely reading a second language does not mean that it is possible for a school child to think in the language he is reading. When he tran-

> slates as he goes, his thought process is not bicognitive.
>
> "The goal of Rough Rock Demonstration School is to provide the educational environment that will encourage students to become bicognitive."[3]

Ethelou Yazzie has been the Director of Rough Rock Demonstration School during the period of its greatest academic and physical growth. The School Board trusts her and that says it all. Thomas James, a Board member, expressed it this way: "I feel the school is progressing excellently under the leadership of our young Director. Ethelou explains everything very well and leaves the decisions up to us. We as Board members like Ethelou—we trust her and besides she cares about the Board."[4]

1. Dillon Platero, "Community Control—Historical Perspectives and Current Efforts, Both Public and Private", Rough Rock Demonstration School, February 1973, pp. 1-13.
2. Ethelou Yazzie, "Testimony Given by Ethelou Yazzie, Director, Rough Rock Demonstration School, Chinle, Arizona 86503, U.S.A. at Yellowknife, Northwest Territories, Canada, June 1976", pp. 1-12.
3. Ethelou Yazzie, "Rough Rock Demonstration School: Community Based Bicognitive Educational Model", Rough Rock Demonstration School, 1976, pp. 1-7.
4. Interview with Thomas James, Rough Rock School Board Secretary, October 5, 1976.

EVALUATIONS

The Rough Rock Demonstration School has been both blessed and cursed by evaluations. Starting with the positive it can be said that in recent years evaluation has been used as a means to improve educational programs and to better reach the students. There have been two types of evaluation at Rough Rock: internal and external. In many ways internal evaluations, a self study of the school by those at the school, offers the greatest hope since the people at the school are the ones judging the school. Research has shown that such evaluations offer the greatest opportunity for positive change. Such evaluations are not bothered by the charge that the evaluators stayed only a few days and didn't really get to see adequately the school and its programs.

On the other hand, self-evaluations can be damaging particularly if the participants think, during the evaluation or later, that their efforts and thoughts are ignored and that the process was for "window dressing" only. Further, it takes a certain amount of courage to encourage faculty, staff and students to engage in meaningful self-evaluation because there always is, in any school, one or more who are dissatisfied and would leap at the chance to be negative.

Nevertheless and not withstanding, Rough Rock has engaged in self study at several different times in its life.

During the winter of 1973-1974 there was a detailed self evaluation conducted by the faculty, staff and certain students at Rough Rock. The results of this effort were compiled in a collection entitled: *Results of Departmental Self-Evaluation Sessions.*[1] Some of the frequently recurring comments were: need for improved cooperation and communication between all departments and individuals, the need for curriculum guidelines particularly those formulating a sound sequential program for students in the elementary and high school, and more money for teachers with less for specialists and administrators.[2]

Another self-evaluation took place in February and March of 1976. At that time a series of meetings were held by faculty and staff for the purpose of self-evaluation. I was not able to find a complete written report as was prepared in 1974. However, there were a number of separate self-evaluation papers available. These seem generally to have been prepared by the Elementary School staff. A careful review of the material available from the 1976 self-evaluation would seem to indicate a concern on the part of certain teachers in terms of wanting more involvement and more use of their expertise; further, they seemed to feel that teacher salaries were inadequate and suggested that elementary teachers should get more pay than high school teachers since they teach more hours per week; and finally there appeared to be a fear that their self-evaluations would end up in the waste basket.

At about the same time there was some effort made to organize all employees of the school into an organization that could speak for the group. Such an organization was not in evidence during the fall of 1976 when this book was written.

The fact that the Director of the school encouraged the self-evaluations is in itself most encouraging. There appears no doubt but that Ethelou Yazzie is genuinely interested in learning from the evaluations and wishes to improve the school based on these recommendations. The problem therefore lies not in the concern of the administration but in the implementation of recommendations, particularly those requiring additional funds.

All too often at so many schools the administration is removed and indifferent to the needs and wishes of its employees. Such is not the case at Rough Rock.

An external evaluation that has been conducted periodically has been by the Bureau of Indian Affairs. Inasmuch as the Bureau is the major funder of the Demonstration School they are naturally interested in its progress. Unfortunately, it was not possible to obtain a copy of any of the BIA's evaluations: school personal advised me that never has a copy been given to the school. This makes this resource and expense without value in terms of possible improvement.

During the spring of 1974 the School Board Minutes contain nearly thirty pages of BIA Evaluative Criteria for Contract School Operations.[3] This mass of pages contains a detailed guide for evaluating all aspects of an educational program. The Bureau submitted the Criteria to the School Board but unfortunately never submitted their findings based on those criteria. It might be pointed out that the Criteria were most complete and appeared to be standard evaluative questions.

In the School Board Minutes for April 12, 1974 there is a discussion about the BIA evaluation:

> "Mr. Bia (School Board President at the time) asked what practical benefits we might expect from the evaluative procedure. What assistance will be available from the BIA to strengthen areas in which weaknesses might be found . . . Mr. McCurtain noted his belief that past evaluations have never helped the school much to improve its programs."[4]

The BIA representative explained his only function was to set in motion the evaluative process and could not answer the question.

One of the most helpful evaluations, in terms of its negative impact which eventually led to positive action, was one conducted by two people who all but died of culture shock and who wrote an evaluation which was unfairly critical of the school. The benefits from that evaluation came not from the truth and wisdom of the report, for these ingredients were lacking, but rather from the unity and determination on the part of the school and the Board which resulted from the negative report. In other words, the evaluation became a rallying point for all those who believed in local control and the right to be wrong, and it in that way proved constructive.

Donald Erickson and Henrietta Schwartz conducted this biased evaluation of the Rough Rock Demonstration School under contract with the Office of Economic Opportunity: their written report was mimeographed in April 1969.[5] Even before the report was printed several other members of the research team disavowed any relationship with the study and issued their own report.[6]

Erickson and Schwartz condemned the Board for not truly controlling the school but rather only exerting their control in the area of hiring. The investigators blamed the first director for imposing his philosophy and criticized the Navajo emphasis at the school as both unnecessary and impractical.

The two principal researchers had never had any prior experience with Indian education and certainly no knowledge of Navajo culture. They received $48,000 for a six month evaluation of Rough Rock and yet they never once interviewed the first director!

The negative evaluation unified the School Board and proponents of Navajo control as nothing else could have. In the May 21, 1969 School Board Minutes there is a lengthy discussion of the report by the various staff people of the Demonstration School and members of the Board. Teddy McCurtain, President of the Rough Rock Demonstration School Board at that time, declared: "I am not worried about the report since this is our school and we control it . . . It's not going to do any harm to the school . . . We have a future to look forward to . . . I recommend a position paper (be written) in response to the evaluation."[7]

Even during the evaluation there occurred an incident which all but stopped the study. Schwartz was at a meeting in Chinle during the course of the study and a report got back to the Board from Guy Gorman, who was the councilman from that area and also a member of the DINE, overall governing board for Rough Rock at the time. Mr. Gorman stated he heard Henrietta Schwartz criticize the Rough Rock School at a dinner in Chinle, and that she said Rough Rock was not as good as the public school or BIA schools such as Rock Point.[8]

After receiving an apology from Erickson in which he denied Schwartz had made such statements the Board allowed the evaluation to continue.

In a collection of articles, some supporting and others opposing, in the November 1970 issue of *School Review* dealing with the Erickson evaluation of the Rough Rock Demonstration School, Erickson stated: "It is astonishing that Rough Rock continues to be considered a national prototype for community control."[9]

Actually the years have proven this statement to be one of the most false, in a collection of false statements made by Erickson concerning the Demonstration School. As has been stated in the chapter dealing with local control the Navajo Nation and Tribal officials from other tribes, and every evaluator and visitor, other than Erickson, have singled out the element of community control as the key and most successful demonstration of the school.

The net immediate result of the Erickson evaluation was to place the school off-limits to eastern and other outside "experts" who wished to study and/or evaluate Rough Rock in the area of bilingual education. That same year Spolsky and Canada wished to study community attitudes toward the school. The School Board Minutes for December 3, 1969 stated: "Mr. Platero (the Director at that time) also expressed reluctancy in permitting this evaluation (by Spolsky and Canada) because there has been already too many evaluations done on Rough Rock and this is all everyone else wants to do. While on this subject, Mr. Platero related to the school board that one evaluation done on Rough Rock by Donald Erickson of Chicago has done some damage for the school and to this day Mr. Erickson continues to release negative reports on the Rough Rock operation to various newspapers . . . Because of this we are afraid the same thing might happen with other (evaluations)."[10]

In that same school board meeting there is another lengthy discussion of the Erickson report with a series of negative quotations by Erickson in a University of Chicago press release on October 8, 1969.[11]

Following a lengthy discussion of evaluations in general and Erickson's in particular: "Teddy (McCurtain) suggested that we hold off on evaluations being requested by various people. He felt that enough evaluations have been done on Rough Rock and that most evaluative criteria are set up for public schools and bureau schools while this school is the only one of its kind . . . To this Mr. McCurtain made a motion to decline the request by Spolsky and Canada . . . This motion seconded by Whitehair's Son and the vote was unanimous 6-0."[12]

Following the Erickson episode the Board contracted with a group of four successful Navajo educators to evaluate the school. The School Board felt it was wise to get a group of Navajos, who understood Navajo education and Navajo culture, to conduct a thorough evaluation. John Y. Begaye, Samuel W. Billison, Herbert Blatchford, Sr. and Henry D. Gatewood, III completed their study and submitted a report entitled: *Navajo Evaluators Look at Rough Rock Demonstration School* dated June 1, 1969.[13]

The study recommended that Rough Rock should serve as a model for other Navajo community schools, serve as a challenge to other schools and serve as *the* Navajo school with the most appropriate philosophy for involving Navajo parents in the education of their children.[14]

It is interesting to read the thoughts of the team of Navajo evaluators with regard to the item of local control: "We believe that the Rough Rock Board of Education is the one school board in Arizona that most nearly meets and carries out the general powers and duties as prescribed in the Arizona Revised Statutes."[15]

After an appropriate lapse of time evaluations by outside specialists have again taken place. Yet perhaps it should be stated that these recent evaluations, 1975 and 1976 by Tonigan Educational Consulting Firm, contained as key evaluators highly qualified Navajo educators. The

1974-1975 Evaluation of the Rough Rock Demonstration School was conducted by Richard Tonigan, who was responsible for evaluating the administrative and support service areas, Gloria Emerson (a Navajo), who was responsible for the English Language Studies Area and Paul Platero (a Navajo), the Navajo Language Studies Area.[16]

The 1975-1976 Evaluation by the same firm was conducted by Richard Tonigan, Administration and Support Service; Joy Hanley (a Navajo), English Language Studies; Martha Austin (a Navajo), Navajo Language Studies; Patricia Christman, Secondary Education; James Moore, Testing; Robert Bergman, Residential Care; Keith Auger, Elementary School; and Larry Day, Middle School.[17]

One of the desirable features of the 1974-1975 and 1975-1976 Evaluations was the fact the team of evaluators visited the school at three different times each year and wrote three interim reports plus the final report for each year. In this way they had greater exposure to the school over a longer period of time. Nevertheless, it is felt that the total time the evaluation team spent on campus was still too short: for example, in the 1976 evaluation only 6 days were spent at Rough Rock.

In the 1974-1975 Evaluation the following perceptive statements were found:

> During the first site visit, the Rough Rock Board stated four reasons why it was proud of their school. The reasons were:
>
> 1) The infusion of Navajo cultural characteristics and activities into the everyday academic program.
>
> 2) The fact that the community is very proud of the school and that local citizens demonstrate this verbally, as well as through active participation.
>
> 3) That the academic program relies on bilingual education (Navajo—English) for students of all ages.
>
> 4) That many other Native American groups recognize the Rough Rock Demonstration School as a leader in the development of the "Contract School" concept and implementation, and that many of these people seek the help of the Rough Rock School Board while trying to assist their own local communities to develop local controlled schools.[18]

The 1975-1976 Evaluation contained this statement: "Rough Rock Demonstration School is a shining example of what local residents of an Indian community can do to uplift themselves, to expand educational opportunities for their children, and to help a community develop. It deserves the fullest support, not interference, in achieving its goals."[19]

The format of both the 1974-1975 and 1975-1976 evaluations was the same: they contained one section on some of the outstanding features of the Rough Rock Demonstration School and another section on areas needing improvement. The recommendations are specific and appear to be practical. The following recommendations are typical of those made and were contained in the *1975-1976 Evaluation.*

> The elementary school needs a well defined curriculum that has scope and sequence to insure that children going from one level to the next develop all of the necessary curriculum skills.[20]
>
> A Navajo language achievement survey should be continuously conducted throughout the school.[21]
>
> Some strong male images are needed on the teaching staff of middle school.[22]
>
> Serious consideration should be given to the improvement, or the replacement, of the present buildings (middle school).[23]
>
> The Rough Rock educational experience needs to be defined more specifically by grade level.[24]
>
> Due to the historically frustrating problems associated with the BIA's establishment of priority assignments for major repairs, rehabilitation, and new construction projects, it is recommended that a better system for the communication of BIA's annual plans to upgrade contract school facilities be developed.[25]

1. Ethelou Yazzie, *Results of Departmental Self-Evaluation Sessions*, Rough Rock Demonstration School (typed), February 15, 1974.
2. Ibid., pp. 1-17.
3. School Board Minutes, Rough Rock Demonstration School, Vol. 8, 1973-1974, pp. 836-865.
4. School Board Minutes, Rough Rock Demonstration School, Vol. 9, 1974-1975, April 12, 1974, p. 832.
5. Donald A. Erickson and Henrietta Schwartz. *Community School at Rough Rock: A Report Submitted to the Office of Economic Opportunity*, April 1969, Contract No. B89-4534.
6. Robert Bergman, Joseph Muskrat, Sol Tax, Oswald Werner, and Garry Witherspoon. *Problems of Crosscultural Educational Research and Evaluation*, mimeographed 1969.
7. School Board Minutes, Rough Rock Demonstration School, Vol. 3, 1968-1969, May 21, 1969, p. 355.
8. School Board Minutes, Rough Rock Demonstration School, Vol. 3, 1968-1969, January 8, 1969, pp. 144-147.
9. Donald Erickson, "Custer Did Die for Our Sins!", *School Review*, 79:76-93, November 1970.
10. School Board Minutes, Rough Rock Demonstration School, Vol. 4, December 3, 1969, p. 74.
11. Press Release, Office of Public Information, University of Chicago, October 8, 1969.
12. School Board Minutes, op. cit., p. 82.
13. John Y. Begaye, Samuel W. Billison, Herbert Blatchford, Sr. and Henry D. Gatewood, III, *Navajo Evaluators Look at Rough Rock Demonstration School*, Rough Rock Demonstration School, June 1, 1969.
14. Begaye et al, *Navajo Evaluators Look at Rough Rock Demonstration School*, op. cit., p. 33.
15. Ibid., p. 34.
16. *1974-1975 Evaluation Rough Rock Demonstration School*, June 1975.
17. *1975-1976 Evaluation Rough Rock Demonstration School*, 1976.
18. *1974-1975 Evaluation*, op. cit., p. 22.
19. *1975-1976 Evaluation*, op. cit., p. IV.
20. Ibid., p. 24.
21. Ibid., p. 26.
22. Ibid., p. 31.
23. Ibid., p. 31.
24. *Ibid.*, p. 34.
25. *Ibid.*, p. 40.

SECTION THREE

CONCLUSION

In the preceding pages and chapters the accomplishments of Rough Rock Demonstration School and its relationships to Indian Education are directly and indirectly evident. Rough Rock stands as the first contract school; the first effort at community and local control; the first school to teach in the learner's own language; the first to teach native culture throughout the school; the first to recognize and practice education as a part of the whole with responsibilities to the whole; the first to break or at least show the futility of the "Father knows best" attitude of the Federal Government, and so forth.

In these remaining few pages something needs to be said about how Rough Rock fits into the larger picture of the United States and also what is the future of Rough Rock.

It can be said that the future of Rough Rock in a direct way is correlated to the future of Indian Education and also, although many will deny the relationship, the future of Rough Rock is intimately related to the future of the United States.

Rough Rock has opened new horizons and made new choices posible for Indian people. Yet, whether a significant or large number of existing Indian communities and schools will follow Rough Rock's lead remains uncertain.

The alternative that Rough Rock provides, and which philosophically and emotionally is so appealing, still is a pathway filled with dangerous pit falls. The uncertainty of funding and the continual direct and indirect assaults upon the school by the BIA make the future unclear.

It is to be regretted that Indian people do not today really have a choice—in a very real way Rough Rock is not an alternative—not because the type of school is not sought by Indian communities, but because of the operational problems dealing with the uncertainty and inadequacy of funding.

If Rough Rock is to have a bright future and if other Indian communities are to have a true choice they must be assured adequate funds on a secure and continuing basis. As long as the BIA, or the Indian Health Service, or any other branch of the Federal Government, can reduce or stop such funding, even while that agency's programs continue to operate and receive adequate funds, Rough Rock is not a viable alternative. It takes a courageous community with courageous people to reach for the stars, to dare greatly, and to attempt the impossible as Rough Rock has done, particularly where they gave up security (the BIA School) for insecurity (the Rough Rock Demonstration School).

There is a direct corollary between the success of the Rough Rock School and the success of other Indian controlled contract schools. Perhaps there is method in the government's madness in not fully supporting Rough Rock except in words.

If the Rough Rock type of school can be chosen or rejected by other Indian Communities solely on the basis of its distinctive characteristics then there is truly an alternative available. But if intervening factors such as lack of funds, uncertainty of funds, etc. are allowed to exist then there is no real choice.

Another area on which Rough Rock's future depends is its relationship to the Navajo Tribe. A recent and still unclear problem is that of Tribal control vs. local community responsibility. Although unintentional the fact remains, Rough Rock has opened this entire dimention to speculation and decision. There are those within the Tribal government, for whatever reason, who see Rough Rock as a threat or a challenge to Tribal control and plans.

As long as the problem is viewed as one of completing interests in which the Tribe feels it loses power and control as a community gains power and control, there will continue to be friction, if not confrontation, between Tribal Government and local Navajo communities. Each must respect the role of the other. The Tribe can not afford to be placed in the position of merely substituting Window Rock bureaucracy for Washington bureaucracy. Individual Navajo communities must be encouraged, not discouraged, to assume increased responsibility and initiative.

Rough Rock also faces a "beat the best and forget the rest" philosophy in which individuals and/or organizations gain notoriety, hopefully not stature, by attacking, most often with no justification, something that is recognized as well known and/or outstanding as is Rough Rock.

Consequently, there are always those who want to gain fame quickly by trying to tear down Rough Rock and its achievements. Everyone knows it is easier to destroy and defame rather than build and praise, yet those searchers after instant fame and personal gain will always plague those who dare to be different.

Rough Rock also suffers and will continue to suffer from the "promised land" syndrome. To Rough Rock come Indians and non-Indians who are seeking something—seeking answers they have never found. These individuals or organizations would never recognize the Messiah or the promised land if they saw either but they continue to search and usually move elsewhere. Many people come to Rough Rock expecting too much or too little and fail to see the true greatness of the school and its message for America.

Rough Rock is the product of human effort but guided by spiritual power; just as was the birth of the United States. Some visit Rough Rock and see nothing, only its weakness—others come to Rough Rock and see Heaven. Both extreme views can be challenged. Rough Rock is imperfect, and has faults, yet its message is one of unparalleled importance for all Americans.

Republicans and Democrats, Jews and Gentiles, white and black, and educated and uneducated alike can learn and some day must listen to the message Rough Rock has for America.

Only those who do not believe in a democracy have nothing to learn at Rough Rock. The lesson Rough Rock teaches is not only now an Indian community can develop a bilingual and a bicultural program; or how a school and a community can cooperate to help tackle all problems not just those in education; or even how to fight and often win battles with bureaucracies. The most important lesson Rough Rock can teach, of only we had eyes to see and ears to hear, is how a democracy works! Truly Rough Rock is an illustration of the "last shall be first and the first shall be last." Here are a group of people who by most criteria would be at the bottom of the totem pole in income, employment, education, housing, dress, roads, health, sanitation and so forth. Here are a group of people who never had anything yet have everything—they have themselves—their dignity and their God (Holy People). Into this soil was planted a seed; the same seed that was planted at Independence Hall, Valley Forge and Gettysburg.

This same seed was carried to this continent by Indians and non-Indians alike—a desire for freedom, a search for a better place to raise a family, and a strong faith in God (Holy People).

We have ignored the simplicity of the message: we have covered it with rhetoric, engulfed it with wealth, hidden it with pomp and just plain refused to accept it.

Yet here in a small community at the foot of Black Mountain a group of Navajo have uncovered the message in all its glory and beauty. Rough Rock has shown that everyone is important regardless of position, race, education, or name; that a democracy in which there is equality and opportunity can work, that the foundations of this great nation are indeed the strongest in the world if we only have faith in the *uncommon* man. At a time when material wealth and cynicism is so prevalent it is inspiring to see "the little child shall lead them."

A community which practices rather than preaches democracy, a community which is a microcosm for the United States and what it stands for. This is the message Rough Rock has for America. Will America listen and learn?

Bibliography—Rough Rock Demonstration School

Articles

David Adams, "Self Determination and Indian Education: Rough Rock Demonstration School", *Journal of American Indian Education*, 13:21-7, Jan. 1974.

"Skirmish at Rough Rock Demonstration School: Symposium", *School Review*, 79:57-108, Nov. 1970. Includes:

"Let's Do It Ourselves," Dillon Platero, pp. 57-58.

"Which Way Rough Rock," Editors, pp. 59-61.

"Gophers or Gadflies: Indian School Boards," Murray Wax, pp. 62-71.

"The Need for Cultural Empathy," Joesph Muskrat, pp. 72-75.

"Custer Did Die for Our Sins!", Donald Erickson, pp. 76-93.

Ray A. Allen, "Whither Indian Education? A Conversation with Phyllis Nash", *School Review*, 79:99-108, Nov. 1970.

W.F. Benham, "A Brief Overview of a Changing Era", *Journal of American Indian Education*, 14:1-3, Oct. 1974.

Paul Conklin, "Good Day at Rough Rock Demonstration School", *American Education*, 3:4-9, Feb. 1967.

H. Dahlberg, "Community and School Service (at Rough Rock)", *Journal of American Indian Education*, 7:15-19, May 1968.

D.A. Erickson and H. Schwartz, "What Rough Rock Demonstrates", *Integrated Education*, 8:21-34, March 1970.

D.A. Erickson, "Failure in Navaho Schooling", *Parents Magazine*, 45:66-84, Sept. 1970.

G.D. Fischer and W.F. Mondale, "Indian Education: A National Disgrace", *Today's Education*, 59:24-7, March 1970.

E. Fuchs, "American Indian Education: Time to Redeem an Old Promise", *Saturday Review*, 53:54-74, Jan. 24, 1970.

E. Fuchs, "Navajos Build a College", *Saturday Review*, 55:58-62, March 4, 1972.

E. Fuchs, "Learning to be Navaho-Americans: Innovation at Rough Rock Demonstration School", *Saturday Review*, 50:82-4, Sept. 16, 1967.

Virginia Hoffman, "Language Learning at Rough Rock", *Childhood Education*, 46:139-45, Oct. 1969.

J.S. Kleinfeld, "Regionalism in Indian Community Control", *Journal of American Indian Education*, 11:7-14, May 1972.

"Research Firm Organized to Help Tribes with Contracts", *Journal of American Indian Education*, 10:28-9, May 1971.

Dr. Karl Menninger, "Reflections on the Rough Rock Demonstration School", *Journal of American Indian Education*, 7:42-43, May 1968.

Ralph Nader, "Ralph Nader Comments on Indian Education: Testimony Before Subcommittee of U.S. Senate", *Integrated Education*, 7:3-13, Nov. 1969.

D.A. Olsen, "Administrative Service (at Rough Rock)", *Journal of American Indian Education*, 7:20-23, May 1968.

Anita Pfeiffer, "Educational Innovation (at Rough Rock)", *Journal of American Indian Education*, 7:24-31, May 1968.

R.A. Roessel, "Light in the Night", *Journal of American Indian Education*, 11:26-9, May 1972.

R.A. Roessel, "An Overview of the Rough Rock Demonstration School", *Journal of American Indian Education*, 7:2-14, May 1968.

Ruth Roessel, "Dormitory Living at Rough Rock", *Journal of American Indian Education*, 7:32-35, May 1968.

"Pride of the Reservation: Rough Rock Demonstration School is Working Model for Indian", *Time*, 93:67, April 11, 1969.

W. Steig, "Give Us Our Schools", *Nation's Schools*, 90:32-5, July 1972.

Karen Joseph Shender, "Bilingual Education: How Un-American Can You Get?", *Learning*, October 1976.

Raul Tunley, "Smooth Path at Rough Rock", *American Education*, 7:15-20, March 1971.

Gary Witherspoon, "Navaho Curriculum Center", *Journal of American Indian Education*, 7:36-41, May 1968.

Books

George Pierre Castile, *The Community School at Rough Rock*, M.A. thesis submitted to faculty of the Department of Anthropology, University of Arizona, Tucson, 1968. (Unpublished).

Virginia Hoffman and Broderick H. Johnson, *Navajo Biographies*, Rough Rock Demonstration School, 1970.

Broderick H. Johnson, *Navajo Education at Rough Rock*, Rough Rock Demonstration School, 1968.

Thomas R. Reno, *A Study of the Knowledges and Attitudes of Navajo Indians in Two Communities Toward Navajo Reservation Schools*, Doctor of Philosophy Dissertation submitted to Michigan State University, East Lansing, 1971.

Robert A. Roessel, Jr., Ed., *Coyote Stories of the Navajo People*, Rough Rock Demonstration School, 1968.

Navajo Curriculum Center, *Black Mountain Boy*, Rough Rock Demonstration School, 1968.

Navajo Curriculum Center, *Grandfather Stories of the Navajos*, Rough Rock Demonstration School, 1968.

Navajo Curriculum Center, *Denetsosie*, Rough Rock Demonstration School, 1969.

Robert A. Roessel, Jr. *Handbook for Indian Education*, Amerindian Publishing Company, 1962.

Ethelou Yazzie, Ed., *Navajo History, Vol. I*, Rough Rock Demonstration School, 1971.

Hearings before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare—United States Senate, Ninetieth Congress.

The Study of the Education of Indian Children, Part I, Dec. 14 and 15, 1967, Washington, D.C.; and January 4, 1968, San Francisco, Calif.

page 148 blank.